



*Photo by Dora Head,  
106, Holland Park Av., W.11.*

MRS. MURIEL HANKEY.  
The able Secretary of the College.

*Frontispiece.*



# Quarterly Transactions

OF THE

## British College of Psychic Science,

Ltd.

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# With Sledge and Reindeer through Lapland

(Illustrated by Cinematograph Film and Lantern Slides)

By

MRS. MURRAY CHAPMAN, F.R.G.S.

At

QUEEN'S GATE HALL,

HARRINGTON RD., SOUTH KENSINGTON, S.W.7

On

Wednesday, 3rd February at 8 p.m.

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This Lecture describes a winter journey, 300 miles north of the Arctic Circle, over the frozen wastes of Lapland, and into North Finland. The lecturer travelled alone for many hundreds of miles, with Lapp guides. She learned some interesting facts about early Lapp superstitions and their so-called "Magical Arts." Many undoubtedly had mediumistic power, and have so to-day, but they are forbidden by their religion to practice it, although they often fall into trances at their religious meetings, as witnessed by the lecturer.

The film is the first of its kind to be taken by a traveller in Lapland. The pictures include a close-up of a big reindeer herd, a Lapp Easter wedding procession, and scenes of the Annual Lapp market.

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Vol. X.—No. 4.

January, 1932.

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### EDITORIAL NOTES.

MRS. MURIEL HANKEY,

*Organising Secretary, B.C.P.S.*

One of the most valuable assets to a Society is a capable organising secretary, for upon her efficiency and tact depend the smooth working of the machinery installed to carry on the work of the Society. In such a subject as Psychic Science, where the personal equation bulks so largely, specialised knowledge is also most necessary in the one who, hour by hour, has to meet or deal by 'phone and letter with the varied demands of members and visitors full of such varied personal needs.

These aspects—efficiency, tact, practical experience and versatility—are all most happily united in the College Secretary, Mrs. Hankey, *née* Muriel Arnold, with whom I have been in close personal touch for well over a decade. As the late Mr. Hewat McKenzie's private secretary, she was drawn into touch with psychic matters through personal contact and through his correspondence, and later, when the British College was organised, in 1920, she was for some years the efficient office secretary, who had the oversight of all the practical affairs at 59, Holland Park. Since that time she has kept more or less in touch with the work until it was the good fortune of the College to secure her whole-time services in 1930 in an organising capacity.

In the meantime she had, on her own account, engaged in personal experiments which convinced her of the reality of psychic facts and survival, and this conviction is not the least of her assets in the responsible work of to-day.

Mrs. Hankey is an expert and reliable stenographer, and has on many occasions been chosen to record sittings with Mrs. Osborne Leonard and other mediums for scientific investigators, and also to undertake private investigations for members abroad. In all these delicate matters her discretion has been outstanding and highly appreciated.

In addition, her cordial maner, and the personal interest she gives to each claimant, has won the regard of many not only



at home but abroad; and the College can be sincerely congratulated on having secured such a devoted and capable helper.

BARBARA MCKENZIE.

\* \* \* \* \*

"On all sides we are hearing of telepathy, telergy, clairvoyance, clairaudience, psychometry, hypnotism, suggestion and auto-suggestion, automatic writing, trance-phenomena, mediumship of every variety, multiple personality, exteriorisation of sensibility, psychical materialisation, communication with the departed, visions and raptures, dream-psychology, the psychology of the abnormal with all its manifold complexities and well-nigh inexhaustible data, psycho-analysis, psychical research, psycho-therapeutics, mental and spiritual healing of every kind, and so on and so forth. In scientific circles also, what is now known as the New Psychology, has been forced to take notice of some at any rate of the supra-normal phenomena underlying all this psychical ferment. An impression is being slowly made even upon the 19th century type of mind that is still so influential in official circles."—"The Doctrine of the Subtle Body in Western Tradition." G. R. S. Mead.)

Amid all this welter, many of us are fain to seek some co-ordinating principle to guide us to a sane belief. That can be found by anyone who is willing to consider, boldly and as a whole, the facts which lie at the base of each of these partial theories. Conviction will follow on the explanation which best harmonises with the known facts of religious and secular history and with the normal sciences of the day. Such a solution is very earnestly desired. There is, however, one factor without which it cannot be reached. That factor is

#### CONCENTRATION.

In the hurry of modern life, we imagine that we have no time to concentrate. We talk superficially of protons, electrons, photons, waves, vibrations, carrier-waves, quanta, ether, electricity, and magnetism, often without the very smallest perception of what these things are or are not.

It may simplify matters to remind our readers that the first seven of these have no practical relation to the world in which we live. We shall not get any nearer to right living by any consideration of these transcendental matters, interesting as they are. For practical purposes they may be dismissed, for the average man, and still more the average woman, has neither the time nor the education to tackle or even to understand the bearings of the intricate questions involved.

Concentration denotes a certain calmness of mind which devotes its whole energy to the matter in hand, and this is possible to every man and every woman who is interested in the answers to these questions. One of the most potent factors which tells against concentration is the modern habit of



thoughtless reading of sensational or trivial literature, the "rough fiction" that is poured out in such amazing volume by the popular press. Not that all light reading is to be condemned, but the habit of reading nothing else, results in a positive inability to think connectedly, and a general impression that all intelligent interests are "dry."

Now, one of the greatest sources of pleasure is growth of the mind—to be able to see through the manifold endeavours made by interested persons to induce us to follow some course, political or other, without consideration of the principles involved, or of the means whereby those principles can be practically carried out.

The many various activities mentioned by Mr. Mead are largely due to concentration of the wrong kind. It is unfortunately possible for any writer to devote himself to one small group of phenomena, and to ignore all that tells against the theory he has evolved on the imperfect data. The "Oedipus Complex" and the sex-aspect of dreams in psycho-analysis, neither of which have any place in a sane mind, are instances of this kind of mis-applied concentration.

All these partial theories, in so far as they are true, fall into their proper subordinate places by intelligent concentration on the discovery, not of any one formula, but of the broad principles at the base of natural facts and of human life.

For anyone who desires a clear and simple view on present-day problems, it is unnecessary to embark on the solution of intricate questions raised by the Higher Physics, which starts with the analysis of the Atom. Those investigations are of great value as demonstrating the real existence of a universe in which the ordinary applications of the Conservation of Energy seem to cease to apply, unless there is a communication of power from the Unseen. Matter is explained as a warp in space, subject to mathematical laws whose very language is incomprehensible to any but highly trained mathematicians. From these investigations a new outlook will arise in due time.

But we in this present world are associated with matter, both in our bodies and in our environment. It is possible for a man to be perfectly developed physically, with his endocrine glands and hormones perfectly balanced, as they are in the chimpanzee and the negro, and yet to be spiritually undeveloped. This is obviously the case with many of those who are dabbling in these recondite matters.

In this material world, which consists of Matter, Energy, and Directing Mind, the problems can be approached in a much simpler manner. Matter, as we know it, begins with the chemical atoms and their innumerable compounds. These are directed by the forms of Energy which we know as Gravitation, Light, Heat, Magnetism, Electricity, Chemical affinity, Inertia, Cohesion, Radiation and muscular or nervous



power. These forms of energy are all invisible forces, very readily transformable, and each able to fill the same space independently of one another. On this transformability our civilisation rests; our ships traverse the wide stretches of ocean with certainty, our machines work, and if Newtonian gravitation and the Conservation of Energy were untrue, that civilisation would come to an abrupt end. But we are far from understanding all the laws of matter: for instance, how a solid metal can become invisible in a solution of its salts. In this it approximates to ectoplasm, which can become solid or invisible according to conditions that we do not yet know.

All this energy is directed by Mind. The human mind applies these forms of energy to the manifold purposes of human civilisation; the Cosmic Creative Mind directs them on the cosmic scale. Each product is as perfect in its smallest as in its greatest works; the structure of a feather—that marvellous structure of strength and lightness secreted by a single cell—so admirably adapted to aerial life—which is renewed at every moult of the bird, shows as great perfection in form and colour as the birth of a world. That Mind also directs the evolution of species which has proceeded in graded steps from the unicellular organism of the warm palæozoic seas, up to the spirit of man, which in its next stage advances to the perfection of the etherial life. The cause of this development begins in the core of the tree of specific evolution, determining the variation which never reverts to its originating form.

Dean Inge, preaching at All Hallows, Tottenham, recently, warned his hearers that the less they knew of Spiritualism the better for them. He does not know what Spiritualism is, nor does he seem to realise that his own Bishop thinks differently.

The essential fact that emerges from the study is that we carry over to the other side of death the same character that we have built up here. This truth lies at the base of all intelligent practice.

A doctor of medicine of whom I know, was induced to attend the Memorial Service at the Albert Hall. He came away very much impressed, and said to my friend: "Do you know, I had no idea that Spiritualism had anything to do with Religion."

That Victorian view of Religion as a matter of diverse creeds, Anglican, Roman Catholic, Greek Church, Wesleyan, or any other, is out-of-date to all spiritualists, though they may, and do, worship in any Church to which they are accustomed. Victorian ideas were clear-cut, and disregarded all the finer shades of differences in denominations. Each was to its adherents "the truth." The Bible was "the Word of God." The account of the Creation was literally true. God was the literal Ruler of the world, not by the Law of Spiritual Consequence, but as a supremely just, but arbitrary, King. As late



as 1863 Bishop Colenso was excommunicated by the South African bishops for his opposition to the doctrine of eternal punishment and his criticism of the Old Testament, both of which are now fully vindicated. All this has now passed away.

But along with the knowledge of the human compilation of both Testaments there has come an indifference to the moral teaching of the Bible as a whole. This great national loss the clergy are now labouring to restore, and always, when successful, along spiritualist lines. Nor is this new to the world. In the Book of Wisdom, relegated in the English Bible to the Apocrypha, because of its late appearance (about 150 B.C.), but included in the Roman Catholic version, there are long passages which are strictly applicable to the present day, and are in close accord with spiritualist inferences.

Religion rests on the perception of Truth, whencesoever and howsoever it may come. It can be reduced to Monotheism and Rectitude, in which all the religions of the world (theoretically) agree. Monotheism, that there is One Cosmic and Infinite Creative Mind that extends from the evolution of the furthest star to the sparrow's fall. Spiritualism discloses that man, developed from the animal creation, is essentially a spirit directing the subtle (etherial) organism which makes and rules the body of the flesh. This is the intellectual concept, and as man incarnates some of the potentiality of the Creative Spirit, his one rule of conduct is Rectitude in all his actions.

In so far as he embodies this Rectitude, not only in his private life, but also in his national activities, will his political actions be crowned with abiding success. The drama of History is one long record of the passing of Empires which have declined to their fall by the degeneration of their peoples through disregard of the primary moral laws of Justice and Goodwill, and their rejection of the commands and example of the greatest Teacher who has appeared on this planet, and showed by His reappearance, after His death, that life is continuous, and that when He ceased to be "straitened in the body," He advanced to the position of all authority in heaven and on earth.

That is Spiritualism, and there is in it much that confirms, and nothing that conflicts, with his own words before Pilate: "Every one that is of the Truth heareth my voice."

EDITOR.



## THE MARY M. TELEPLASM OF OCT. 27, 1929.

BY T. GLEN HAMILTON, M.D.

The teleplasm to which I desire to direct the reader's attention occurred at an experimental sitting held on October 27th, 1929, the twenty-second mass to be photographed in the presence of the Winnipeg medium Mary M. and the supporting group, and the ninth, and last, so far, to reveal the presence of miniature face-forms. In many of its aspects it was the most remarkable and brilliant psycho-physical product we had yet encountered, the clarity and apparent biological perfection of the faces, the extraordinary nature of other features which it disclosed, and the wealth and brilliance of the mental phenomena associated with its appearance and registration all showing this to have been the case.

Another important aspect of this particular phenomenon was the fact that, like preceding teleplasms of the major type, it appeared to be the outcome, not of one experiment alone, but of several, in this case those held on Sept. 29th, Oct. 6th, 13th, 20th and 27th, thus making it imperative that we review not only the main events of the final experiment at which the mass actually appeared, but also the main events of the four preliminary experiments. As the latter were likewise productive of many of the associated mental phenomena mentioned above, such a course is doubly imperative.

## PRELIMINARY SITTINGS.

At the first preliminary sitting two small masses appeared and were photographed. (See Plate 1). For the first time the signal for exploding the flash (given as usual in complete darkness) and the supernormal delineation of the camera findings were given by an auxiliary medium in the person of one of the sitters—a sitter-medium who for the present will be referred to as X. The trance entity manifesting through this new channel claimed to be, and appeared to be, the control known as "Walter," the directing intelligence mainly responsible, apparently, for the production and appearance of the various teleplasmic forms and other objective manifestations witnessed up to this time, and who has repeatedly demonstrated his supernormal existence by establishing a definite factual re-witnessed up to this time, and who had repeatedly demonstrated relationship between the Walter-Mary M. mental manifestation and the Walter-Mary M. physical manifestations. The initial appearance of a supernormal X-Walter was therefore an event of considerable significance.

But the sitting of Sept. 29th gave rise to still another event of peculiar importance: the Mary M.-Walter predicted the coming of another face-bearing teleplasm such as we had



already witnessed in the appearance of the Spurgeon, Stead, and other miniatures, and presented in previous issues of this journal.\*

On October 6th the X-Walter also referred to a coming phenomenon. He offered the information that the manifestation which they expected to be able to produce would require a lot of "power," that is, all the mediumistic powers that could be obtained from Mary M., from the sitters, who were urged to be present at every sitting, and from the three auxiliaries, Elizabeth M, X, and Mercedes, the latter a third sitter-medium, whose psychic faculties were at this time showing rapid development, and whose trance control, "Lucy," had recently been coming to the fore. That X and Mercedes were undergoing some sort of psychical try-out, as the control claimed, was evidenced by some unusual procedure in which Mercedes had a part, and an unusual telekinetic display synchronizing with physiological reactions more than ordinarily severe on the part of X.

At the third preliminary sitting Mary M and X appeared to bear the brunt of the "building" process, that process by means of which, the controls alleged, the various materializations were prepared and later made manifest, the senior medium passing into a state of deep trance showing practically complete muscular relaxation, and X moving about violently and moaning as if in deep bodily distress. Walter and Lucy gave instructions regarding a number of minor points in our seance procedure. Both intimated that an effort would be made to give the promised materialization at the next experiment. Success along this line, however, was to be delayed for one more sitting, as we shall now see.

Shortly after the "next" sitting (October 20th) opened, Walter, through Mary M, angrily informed us that he would be unable to give the "picture" as he had intended, due to the fact that we, contrary to our usual custom, had examined the medium's head and upper part of her body without his signal to do so. As a result we had destroyed his "work."

But the matter did not end here: our so-called error in technique led to other and tangible results, apparently, for about the middle of the sitting a secondary Mary M control, known as Black Hawk, claiming to speak for the annoyed and disappointed Walter, unexpectedly called for the flash. The result will be seen in Plates 2 and 3. Much to our surprise, he gave evidence that he too could obtain knowledge of a teleplasm hidden from normal sight by the darkness of the seance room, by indicating what, in the main, we would find when the plates were developed. Other trance entities, the Mary M-Spurgeon, and the Mercedes-Lucy, spoke of the promised phenomenon and the problems which, from their point of view, the un-

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\* See *Psychic Science*, Oct., 1929, July, 1930, Jan., 1931.



expected delay in manifesting the prepared phenomenon had set up. As these appearances of the various trance intelligences serve to bring before us the increasing complexity of the control phenomena of this period, extracts from the record of sitting covering the more important of these will now be given.

Walter (Mary M): "Perhaps you will think it is strange, but you will get no picture to-night. There is no one to move or touch the medium unless I give orders. And before I give a picture there will be evidence that there is nothing upon her face. I have never given a picture that I haven't called for an examination of the face, necks, and arms . . . I know very well that you want everything to be above board, and it shall be so, but you must leave me to do it in my way, not yours. Never, never again will I tell you. Examine her before she comes into the seance room, but never in the room without my permission. Never! Never! Strip her naked, but don't touch her in this room! I have asked her clothes to be removed and her body to be washed. The person who removes her garments should examine her; examine her, every part of her body—ears, hair, mouth, every part of her; but let there be no examination in this room without my permission. I will never tell you again! Never!"

Walter shouts "Good night" angrily. Mary M is under much stress.

The Spurgeon control now appears and preaches on "Jesus, Lover of My Soul." He speaks of Walter's anger: "My friends, our brother here is somewhat impatient, but be patient with him. It is so difficult. He is still here; he is with you; he loves you, he loves to be with you, he loves to help you. It is a great disappointment to him, my friends, more than to you, that when he is all ready with something, it goes wrong. But that is life; that is life on the plane below, and when he comes here he takes on the material form. Be patient. Try to obey. Perhaps he is a little hard to understand; I don't understand him. I am brought here and I don't understand what he is doing. My mission is to try to make things pleasant by pouring upon the troubled waters the oil of peace that heals and soothes. Just follow what he tells you. . . ."

(Following this came a short interval, during which Walter exhibited what seemed to be a dual control, that is, he seemed to be controlling Mary M and X simultaneously, setting up a brisk repartee between the two entranced mediums of a purely nonsensical nature, apparently for the purpose of solidifying further his alleged control of X. In the light of certain events of the final experiment this episode is important.)\*

Black Hawk speaks. Asked about the picture, Black Hawk said that we had got some ectoplasm coming from the mouth

\* Note by T. G. H.



and hanging over the left side. It was, he said, coming from the mouth as she repeated the Lord's Prayer (by Spurgeon). "It is in a very rude state; thick in one part and ragged in another. It was just a mass that had to be removed, so it was brought outside."

T. G. H.: "From whom are you getting your instructions?"

B. H.: "From Paleface. He is working on. There is some ectoplasm that once it is made into a form has to be removed; whether you take a picture or not, it has to be removed."

T. G. H.: "You mean you can't break it down and return it to the body?"

B. H.: "It is a piece of waste matter."

T. G. H.: "And when the light is turned on it?"

B. H.: "The light dissolves it. It just goes into the air and you breathe it back into your bodies. It would not do you any harm at any time. Walter is speaking through me."

T. G. H.: "You told me to flash one night when I liked. Is it easier to hold some faces than others?"

B. H.: "Yes, sometimes. I have the face there, just right, and when I know that the time is ready then I give you the signal. I work upon the face of the medium sometimes when she is quite normal, and other times when she is not. I had *two people* to-night that I was trying to put through."

Lucy speaks.

Walter (Mary M): "Mercedes has a message."

Lucy: "Good evening. I have not very much to say to you to-night, but I have been told to come through to tell you to be very careful that you have all the instructions for your next sitting. It is *very, very important*. (Said with almost solemn emphasis.) Your control seems as if he wants me to emphasize that it is *very, very important*. I cannot say it any stronger. He also asks me to tell you that he is very sorry for his little display of temper in the early part of the evening. He wishes it to be clearly understood that no one is to be hurt; you must understand that he has been working all week on that particular part that he wanted to put through, and just by the touch of a hand it was destroyed. It was done unintentionally; he is sorry. He seems to think that I can be the peacemaker."

The widely divergent nature of the trance entities is apparent—Mercedes-Lucy, the gentle assistant; Mary M-Spurgeon, the kindly, devout preacher; Mary M-Black Hawk, the Indian; and Walter, the temperamental master of ceremonies, now wildly indignant, now humorous and gay, but underneath always the dominant driving personality, pressing toward one goal, the manifesting of physical and mental phenomena unmistakably supernormal. From the psychological view-point



alone, these trance entities offer a rich and exceedingly interesting field for observation and study.

Before leaving this phase of the experiments,—the complexity of the control phenomena,—I wish as well to draw attention to Walter's remarkably sane and scientific attitude towards the question of rigorous precautionary preparation and examination of the materializing medium Mary M, shown not only in the experiment in question, but as well, I may say, in each and every experiment which we had up to this time conducted with his co-operation and under his guidance. Indeed, his constant vigilance in regard to all seance procedure necessary to protect the authenticity of metapsychic products, constitutes one of the astonishing aspects of the Mary M mediumship, for while she willingly complies with his and our demands in this respect, in her normal state, as one would expect, she appears to possess an exceedingly limited appreciation of the scientific need for such procedure.

In this brief outline of the more important happenings, then, of the four preliminary sittings, there will be discovered an array of metapsychic events exceedingly rich in the implications which they set up. The more salient facts may be summarised briefly as follows:—

1. That we were co-operating with planning, directing intelligences claiming to be surviving human beings, endeavouring, by manifestations of both objective and subjective phenomena, to establish the fact of personal survival.

2. That three of these intelligences, Mary M-Walter, X-Walter, and Black Hawk, had established their supernormality by showing awareness of and detailed knowledge of a teleplasmic structure hidden from normal view—that is, hidden by the complete darkness of the seance room.

3. That the alleged Walter's manifestation of the same methods, supernormal signalling and delineating, through two mediums, had not only strengthened the supernormal aspect of both mediumships but had set up the further hypothesis that the Walter-intelligence was psychically extraneous to both.

4. That these supernormal and probably extraneous beings predicted the coming of a teleplasm of unusual magnitude, and revealing probably two face-forms, and that to bring this about they were utilising the mediumistic powers of three mediums, augmented by the mediumistic powers of the sitters.

With these highly complex and important facts in mind, we shall now turn to the final experiment and to the amazing phenomenon which appeared, was permanently recorded, and supernormally delineated during its progress.

#### THE EXPERIMENT OF OCTOBER 27TH, 1929.

Immediately before the sitting began, Mary M was undressed, sponged and re-dressed in the seance clothing which we supplied, as described in a former article. (See *Psychic Science*,



July, 1930.) The personnel and seating arrangement of the group were the same also as set forth in that article. A stenographer, Miss M., was present, and recorded the events of the sitting in shorthand.

Twenty-nine minutes after the experiment opened, the hands of the entranced Mary M, held by the sitters on either side of her, guided the hands of these individuals, Mr. W. B. Cooper and Dr. J. A. Hamilton, to examine her head, face, neck, breast, and underarms. They found nothing whatsoever connected with or lying on these parts. They each made audible declaration of this fact. This action on the part of Mary M, as well as the fact that both auxiliaries, X and Mercedes, had passed into trance, warned us that in all probability the long-awaited manifestation was imminent.

Eleven minutes later the signal as pre-arranged by Walter, four stamps of Mary M's foot, the flash to be fired on the fourth, was given, and in the momentary glare of the light several of the sitters, of whom I myself was one, were able to distinguish the outlines of a white mass in the direction of the medium's face. The instantaneous nature of the flash and the defective focus of the sitters' eyes, due to the previous darkness, made it, of course, wholly impossible to observe any of the mass's finer details.

Almost immediately came the customary detailed delineation. As a month previously, the X-channel was used. As this incident not only again reveals the scientific value of this secondary mediumship, but as well once more brings us irrefutable evidence of the supernormality and trustworthiness of the Walter intelligence, the record covering it will, in slightly abridged form, be given verbatim:—

Walter (Mary M): "I can't hold two! I can't hold two!  
... Now you can question X."

T. G. H.: "What questions shall we ask? Did you give a  
'picture'?"

X-Walter: "Yes; it is a good one."

T. G. H.: "What is it like?"

Walter: "It is all over her."

T. G. H.: "Over face or neck? Is there any face in it? Is  
there more than one?"

X-Walter: "Yes, yes, yes." (Evidently "yes" to three questions.) "I know the name. There are faces in it. I won't tell you just now. You will recognise it. Three faces and you will recognise them. If you don't I won't do anything more. Everything is fine. X is much better. Faces all over her, right across."

T. G. H.: "Tell me which part."

X-Walter: "Between, across the mouth, right across the chin and the faces all over. I use the facial nerves.  
... X didn't know I was there at all. This is



a great advance in itself; you don't realise that. It is an advance that I am controlling two, two, two! Did you get that? It is interesting. Never before.

#### DETAILS OF THE REGISTERED PHENOMENON.

Seven cameras were used on this occasion. Mr. Hugh A. Reed assisted me in developing a number of the plates immediately at the close of the sitting. The plates from his own camera, which he alone touched, he developed at his hotel the following day. All show, as the X-Walter had foretold, a very remarkable teleplasmic formation extending across the medium's mouth, chin and neck, and disclosing at first glance *two faces*. We shall see later that a third is also present, thus fulfilling both the intimation of the 20th that two faces might be revealed and the latter definite statement that there were three.

We shall now proceed to examine this mass with some care. (See Plates 4, 5, 6, 7.) In the first place it will be noticed that the lower three-fifths of the extrusion consist for the most part of a curiously honeycombed or porous substance, while the upper portion shows an absence of this porosity, the substance here presenting that homogeneous fleeciness so often seen in previous masses photographed with this medium.

The mass's impenetrability to light, evidenced by its shadows, its size, which is considerable, and the regularity of its outline and its extraordinary whiteness, are also features worthy of attention.

Most arresting of all, however, are the two faces. Considered biologically, there is much about them that demands our closest scrutiny. Unlike previous face-forms, these stand slightly behind the substance, looking through well defined openings. If we examine these openings under magnification, we shall be enabled to observe a number of interesting and suggestive facts. In the first place, we shall find filaments of the substance lying adjacent to the left side of the upper face, very similar to those which may be observed in the lower openings. Filaments of this nature were observed, it may be recalled, in the openings of the teleplasm of September 22nd, and may be seen also in several masses photographed by Schrenck-Notzing.

Still continuing our examination of the openings, it will be seen that the various indentures of tears seen in the edges disclose a definite correspondence in their opposite sides, suggesting once more that these faces probably develop behind or within a teleplasmic cloud and are then disclosed by disruption and retraction.

Curiously enough, in the small, rounded cloud-like portion situated to the left of the upper face, we unexpectedly find still more evidence tending to support this conjecture.



If, again aided by the magnifying glass, one looks closely at this greyish mass, two rents will be discovered, one at its upper edge revealing a small face, and one at its lower edge: the disruptive process is here disclosed in an early stage.

That there has been a partial failure of the psycho-biological process seems probable. Whether this failure is partly due to the fact that the tiny face has failed to occupy a central position in relation to the more fleecy teleplasm, one, of course, cannot say; but I regard it is a significant fact.

The three-dimensional aspect of the two larger faces appears to come very close to being normal, if, indeed, in the upper face, it is not fully so. In no other faces photographed (and I refer now to those obtained by Schrenck-Notzing and Geley) has the three-dimensional aspect been better manifested.\*

I also wish to draw the reader's attention to the fact that in the upper face the highlights are abnormally accentuated; from a photographic point of view this is most curious. Certain elevations of surrounding white teleplasm are apparently responsible for this, for we find that they are not apparent in the lower face, which would appear to be placed too far behind its adjacent teleplasmic elevations to be thus affected. Those irregularities we have noted in several of the faces photographed, and from a general analysis based on these observations, are led to believe that they are due to the presence of cross lights originating in the substance itself when the latter is subjected to the light of the flash. If this assumption be true, it discloses a peculiarity of white teleplasm of a highly interesting nature, that, when it is exposed to the action of light, it itself reflects or gives rise to actinic light. I may say here that photographic records of several later manifestations of still greater magnitude tend to confirm this theory.

#### THE ALLEGED IDENTITY OF THE FACES.

So far we have been considering these faces objectively; we have yet to consider them from the viewpoint of the directing intelligences, who claim that these faces, in furtherance of their efforts to prove the continuity of existence, represent certain individuals who have survived the dissolution of the body. When we come to this we are, of course, scientifically speaking, on less solid ground. Nevertheless, as reporters, custodians, if you will, of certain facts, we desire to report the whole truth

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\* In so far as teleplasmic masses are concerned, there is no doubt whatever of their three-dimensional feature. This has been fully established by numerous stereoscopic photographs taken in connection with these experiments. The three-dimensional features associated with the face-forms contained within these masses, however, has been subject to some careful instrumental measurements; I am not in a position at the present to give these findings. While some of the faces present perfection in light and shade, indicating their three-dimensional aspect, there is no doubt that in some a considerable amount of foreshortening exists, while others may be considered as approximating very closely to a flat surface. I hope to make a fuller report on this matter later.



as we know it, to those interested in such matters. We make no apologies for so doing. As Dr. Crandon has already pointed out, for these mysterious phenomena which we have labelled psychic, we are in no way responsible: they are nature's show from first to last, and nature alone must bear the responsibility; we have been privileged observers and recorders, that is all.

The upper face is said to be a supernormal likeness of Raymond Lodge. This claim, made at the sitting following that of the 27th (November 3rd), through the medium of the Black Hawk control, came as a complete surprise to all of us, and it was only after the teleplasmic form had been carefully compared with an original photograph (see Plate 8) that the alleged identity was seen to rest on an excellent factual basis, both faces revealing the same well-marked brows, the same eyes with their look of deep seriousness, the same nose, mouth and chin. Both revealed an unusually noble countenance.

The points of difference between the two faces are as arresting as are their points of similarity, and equally as important.

In the psychic face the eyes are looking more directly forward than are the eyes in the face recorded in life; the highlights, as one would expect in view of the findings mentioned above, are much more pronounced in the supernormal face than in the original; while the lobe of the left ear, which normally should be visible, is, in the teleplasmic form, entirely absent, a curious fact, but one in line with former observations, many researchers recording that not infrequently materialized forms appear to be anatomically incomplete.

But the most striking difference remains to be mentioned: I refer to the fact that the psychic face, in spite of its amazing resemblance to its prototype so far as its features are concerned, is nevertheless subtly different; that it is in fact the face of a much older man. In the one we see the living Raymond as a young man of twenty-six; in the teleplasmic form we see the alleged Raymond as a man who has attained to the maturity of middle life. This is, I think, a unique and impressive internal phenomenon, one which not only bears testimony to the face's supernormal origin, but one which makes it necessary to consider the further hypothesis that the surviving Raymond has, in his new state of existence, continued to develop along lines more or less akin to the normal development of this life. Such an hypothesis has been put forth by previous investigators, based for the most part on established mental phenomena, but evidence pointing in this direction and arising in the purely physical field is extremely rare and therefore of more than passing interest.

Sir Oliver, to whom at the earnest request of the controls several views of this teleplasm were subsequently submitted, in his very kind acknowledgment of them, says: "The Raymond likeness you now send is quite a reasonably good one, and



seems in accordance with Walter's testimony. It is, as you say, not the same photograph, but represents a face very like it. . . . The weak point is that Raymond has never told me that he was making an attempt to get through in this way. If he does hereafter it would add to the value of the evidence." So far as I am aware, however, confirmation through an Old-world medium has not yet been obtained, so that subjective evidence from this source is still lacking."

In regard to the identity of the lower face, there is a somewhat different story to tell, for, apart from stating that this second face was also the face of a soldier, the control gave no definite hint as to whom it was supposed to represent. Nearly two years passed by and still it went unrecognised. Then, quite recently, Mrs. Hamilton and myself, happening to recall that a very persistent and, from the evidential\* point of view, very remarkable communicator purporting to be J. B., a young Englishman killed in France while fighting in one of the Winnipeg regiments, who had appeared through Elizabeth M and other private mediums during some of our earlier experiments, and thinking that this unknown face might perhaps be a likeness of this former communicator, a photograph of this young man was secured for purposes of identification.

To our intense interest, it was discovered that at last, apparently, we had stumbled upon the possible identity of the lower face, for a strong resemblance was seen to exist between the two faces (see Plate 9), both showing close-set eyes characterised by a look of keen directness, and lips, chin, and nose of practically the same formation.

While the similarity between the lower face and its suggested original does not at first glance stand forth so strikingly as in the case of the upper face, due to the smaller face-area exposed and to its slightly "foggy" appearance, the resemblance is, nevertheless, too marked to be ignored. While we ourselves did not know J. B., and, like the reader, must judge of the resemblance solely on the evidence offered by the photographs, a Miss M. and a Mrs. M. both knew this young soldier intimately for some months before he left for France, and unhesitatingly pronounce the psychic face to be very like J. B. as they remembered him.

On top of all this came Walter's confirmation of this suggested identity. This he gave in true Walterian style, dramatically making it clear that he possessed definite knowledge regarding J. B. both as an individual and as an early communicator, and humorously and vigorously reproaching us for being so slow in making the discovery. The importance of these subjective happenings rests on the fact that Mary M

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NOTE.—So far as we can learn, these two portraits are the only ones in existence showing J. B. as an adult.



knew nothing whatever of J. B. in any way, these matters having been carefully concealed from her both in her normal and in her trance state. The control also reminded us that we had been told that it was the face of a soldier, and that it would be recognised, both supernormal features of interest.

If this is so, and may I say, with all the earnestness at my command, that the facts are exactly as I have stated, then we have here what would seem to be proof that the directing forces back of these manifestations were linking up bit by bit some of the early subjective evidence obtained through Elizabeth M (and other mediums), and the later objective evidence obtained through Mary M. We saw that such was the case in the appearance of the Stead and Spurgeon miniatures. There is also some evidence of this interlocking process in the appearance of the R. L. face, the name of Raymond Lodge having been given by means of supernormal rappings with Elizabeth in 1921 and 1922. (See "Some Physical Phenomena Observed with the Medium Elizabeth M," *Psychic Research*, September, 1931.) While these so-called R. L. messages were non-evidential, being merely affirmations of his survival and the claim that he was "present" with Stead and Myers at some of our first experiments, due to their supernormal means of transmission, they cannot be ignored. Regarding the discarnate personality for identification purposes as made of two main aspects, earth-life memories on the one hand and an objective representation on the other, such procedure—that of showing through several mediums and over a period of years that the alleged survivor possesses both of these things—would appear to be an eminently logical one.

#### ALLEGED TELEPLASMIC PROCESSES.

As the J. B. and R. L. faces mark the end to date of the appearance of miniature faces, it may not be amiss at this juncture to mention the processes by which, according to the main control, the production of these materialized forms and faces is brought about. It is obvious, of course, that such claims must be taken for what they are worth, but, coming as they do, from a supernormal intelligence, one who has shown so often and in so scientific a manner, that so far as teleplasms objectively are concerned, he knows whereof he speaks, these alleged processes are deserving of some attention.

The control claims that teleplasm, as disclosed in the Mary M experiments, consists of an acid and a basic radical, the former being acquired from the men and the latter from the women; and that these are stored from time to time, the acid within the substance of the cabinet, the radical within the body of the medium, and that when sufficient is obtained for the purpose in view, these are synthesized. Other processes



and compounds are known to them, but in the main this procedure is followed in bringing about the Mary M. forms.

But this is not all; the control claims that a certain percentage of this synthesized product is highly thought-plastic, and that this thought-plastic portion, by another process known to them, can be segregated, and that it is upon this part that a surviving entity whose likeness they desire to display brings his or her personality to bear, resulting in a face-form such as many of the Mary M. masses reveal. Just how the will of the survivor transforms the teleplasmic substance in this way, apparently, he cannot tell, any more than we can explain how it is that our own wills, for instance, set up muscular activity.

What relation the cloud-like teleplasm, so frequently seen surrounding or adjacent to these faces, bears to these processes also remains a mystery; whether it is a portion or a residue of the ideo-plastic area, or whether it is merely a shell-like covering protecting the faces during their development, is not yet clear, but that it has some part to play has, we know, been objectively indicated.

That the unseen operators can, if they so desire, produce a sort of mechanistic representation of a face, he also insists, but in this case it would, he states, appear as a mask. In brief, he hints that some form of direct contact between the ideo-plastic teleplasm on the one hand and the psycho-dynamic force arising from the "presence" of the survivor on the other, is necessary before a true likeness can be obtained.

Other and equally startling assertions are put forth, not alone by Walter, but also by the other trance intelligences with whom from time to time we come into contact in these investigations. They state that they, the controls, are only technicians, so to speak, of various kinds, working under the direction of many scientists, among them Flammarion and Crookes, who, slowly and with great labour, are making advances in discovering the laws governing communications between the two states of existence; and, that as these laws are better understood, they hope to perfect further the various communicating processes now in use.

Allowing ourselves for the moment to regard all this as true—and I may say that there are many facts more or less substantiating these claims, but which at this time cannot be dealt with—it would seem that these marvellous materialization phenomena are not the result of some freakish outbreak on the part of nature, as some would have us suppose, but on the contrary, are the end-product of scientific endeavours immeasurably more complex than anything we know of in our present experience.

Leaving this field, to us still largely conjectural, to return to the solid ground of observed and recorded facts, it is ap-



parent that the supernormality of the teleplasmic structure under review is established on two points—the rigorous conditions under which it emerged, and the phenomenal features which the mass itself discloses. Of the two the scientific importance of the latter far outweighs the scientific importance of the former; in other words, the mass's astounding internal details do their own testifying as to its superhuman origin—they are nature's witnesses, silent, diverse, and unimpeachable.

But as if all this were not enough, we found that still other amazing manifestations of a metapsychic nature surrounded the mass's coming and registration on every side—subjective manifestations which showed in a way which could not be ignored, that this materialization was not the chance product of some mysterious materializing faculty on the part of the medium or mediums present, but was apparently the outcome of this strange faculty functioning under the directing influence of supernormal human-like beings manifesting intelligence of an unusually high order.

This inter-relationship, we saw, was established, as in preceding Mary M. materializations, on a sound basis of fact. These scarcely need to be recalled.

The two Walters' and Black Hawk's predictions as to the mass's coming, its nature, and its two faces; these predictions being fulfilled in the appearance of the teleplasm of October 27th; Mary M-Walter's giving of the signal in darkness for the teleplasm's registration, arising out of his supernormally acquired knowledge as to its objectivity and state of development; X-Walter's accurate statement as to its position and more important details a few moments after the photographs were taken, arising out of his supernormally acquired knowledge of these things; and, finally, X-Walter's prediction that the faces would be recognised, indicating, as subsequent events showed, that he possessed foreknowledge as to their identity.

But we found also that these directors and operators were not content with being regarded as supernormal beings of mysterious origin, but insisted upon it that they be regarded as human beings who have survived death and are now living in another state of existence. In support of this claim they offer for our examination and evaluation the interlocked products of the five sittings, including the special contribution, as it were, the R. L. and J. B. faces.

Put baldly, the problem before us is this: On one hand a mass of interlocked phenomena, including two faces bearing unmistakable resemblance to two persons known to have died, shown on several counts to be of superhuman origin; on the other hand, the necessity, that we as searchers after truth, as human beings striving to understand more and more the nature of the mysteries of life, find an hypothesis to cover these facts.





Plate I.—Teleplasm photographed Sept. 29th, 1929. The peculiar oval-shaped form occupying the centre part of the lower mass should be noted.





Plate 2.—Mass photographed, Oct., 20th, 1929.



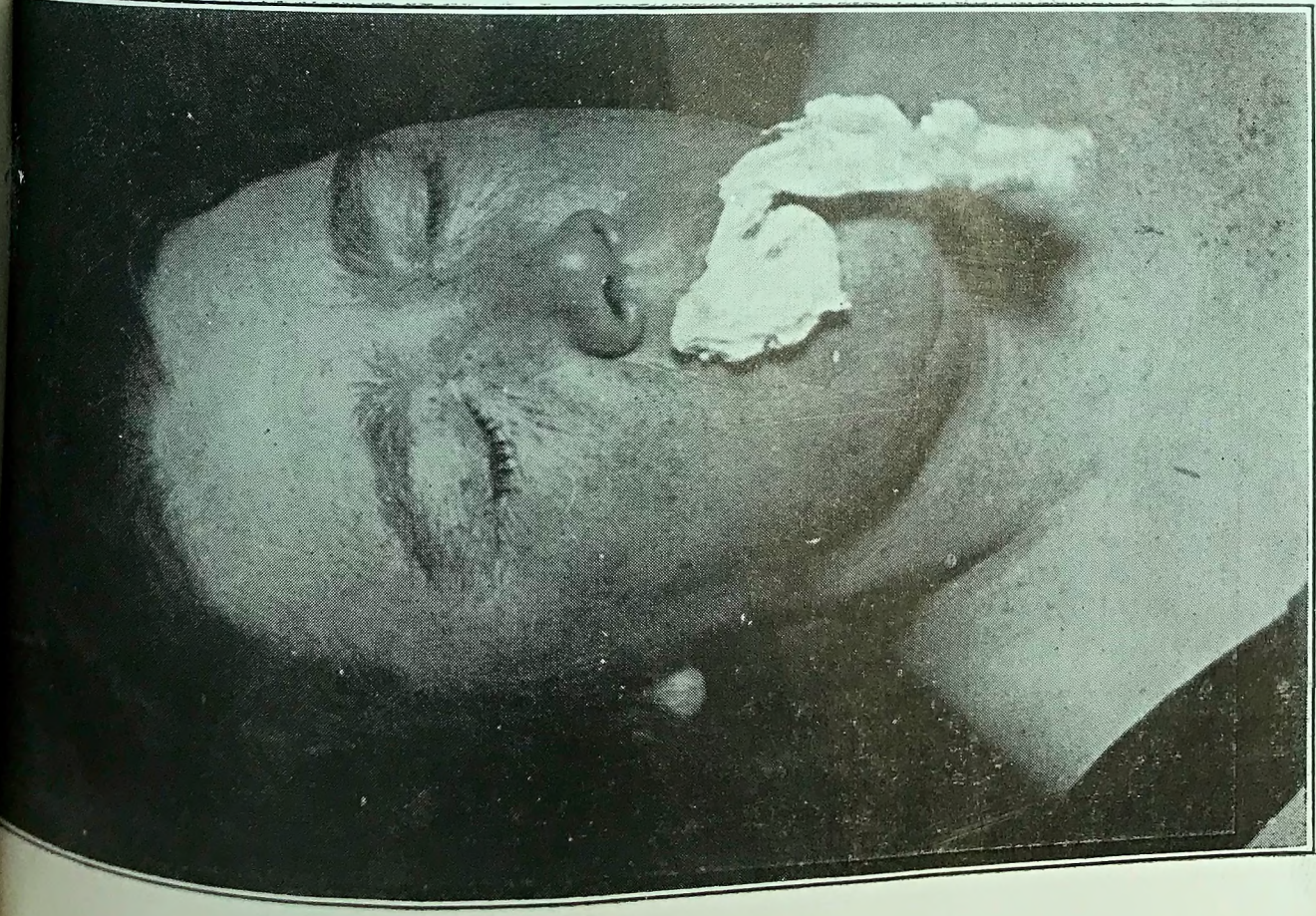


Plate 3.

Enlargement of two views of Oct. 20th. The rippled surface appears to be due to the return of the more fluidic centre, leaving the outer portion in a shrunken condition.



Plate 3a.





Plate 4.

Teleplasm of Oct. 27th, 1929. Mr. H. A. Reed's camera and plates, handled only by him.

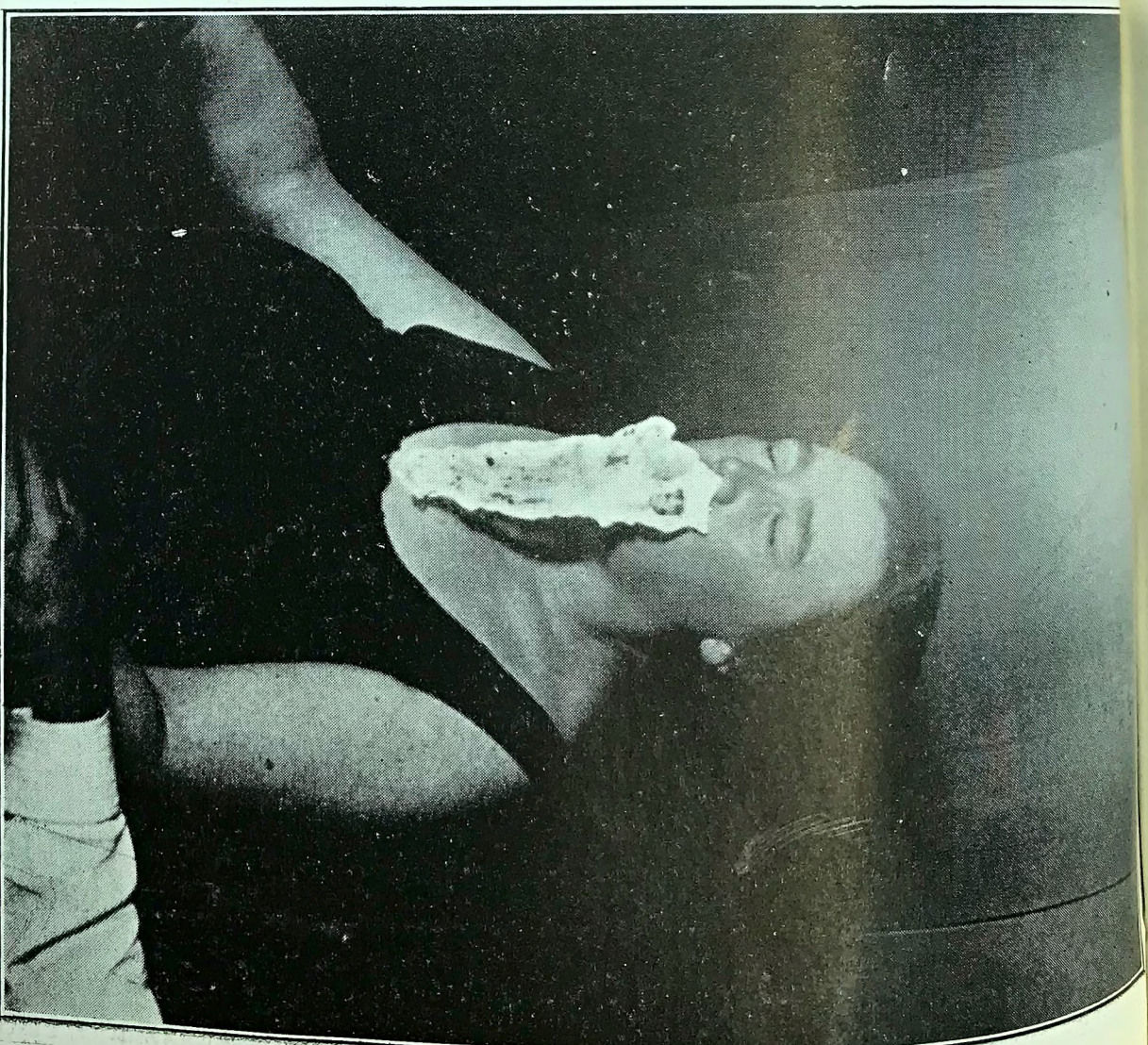


Plate 5.

Same as Plate 4, registered by camera loaned by Dr. Wm. Creighton.





Plate 6.—Teleplasm of Oct. 27th, 1929.  
Registered by Seneca Portrait camera,





Plate 7.—Enlargement of Plate 6.



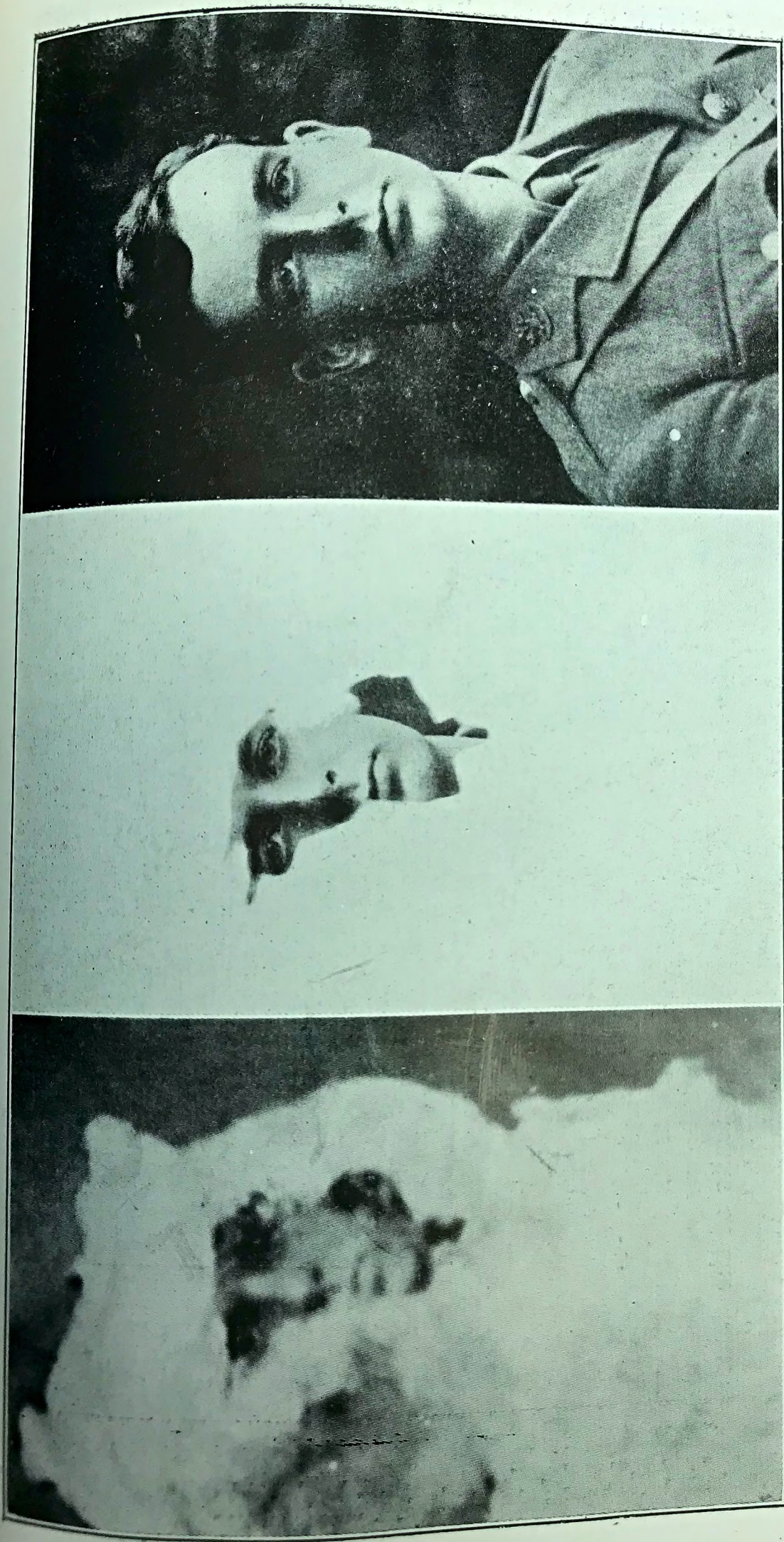
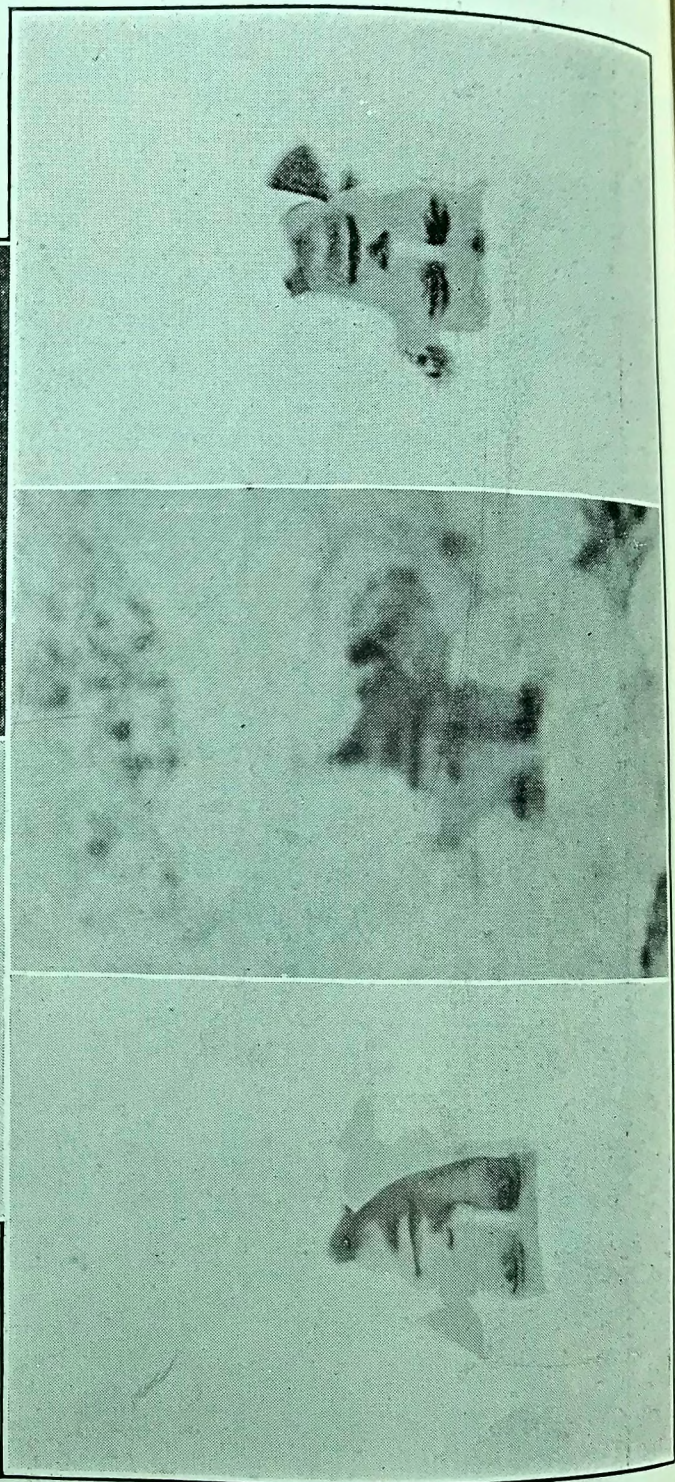
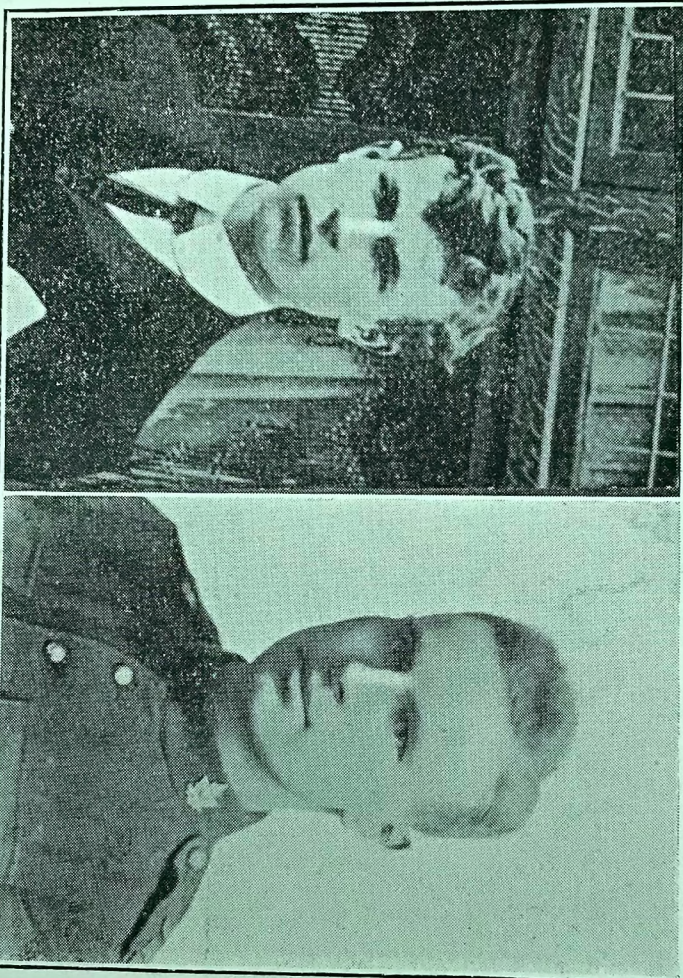


Plate 8.—A Section of Plate 7, containing the upper or R. L. L. psychic face-form, also a vignetted portrait from life, and a full portrait from life.





A Section from Plate 7,  
containing the lower or  
J. B. face-form, on  
either side of which are



placed vignetted por-  
traits taken in life, and  
below are full-face por-  
traits of the same.

Plate 9.



It is obvious that the quest so far can end in but one direction; that one hypothesis, and one only, meets the needs of the case—the theory that these supernormal intelligences are what they claim to be, discarnate human beings labouring to establish the continuity of existence.

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As we go to press a new book has come to hand by Mr. Stanley De Brath. (Stockwell & Co.). It is a translation of Professor Bozzano's ANIMISM AND SPIRITISM. It is the most conclusive refutation of the former thesis as the *full* explanation of spiritist phenomena. It admits the validity of the Animistic explanation in many cases. Animism and Spiritism are two modes of operation of a single cause—the human spirit in its incarnate and discarnate condition. The book is a valuable addition to the literature of the subject, and is most ably written.



## THE SUBLIMINAL SELF.

BY E. B. GIBBES.

The interest of this *verbatim* communication from F. W. H. Myers is of manifest interest at the present time. When the physics of the Ether are better known, much of what is said will no doubt fall into sequence. There is no reason to suppose that the functions of the Psychic are less complicated than those of the Physical.—Editor.

The July issue of *Psychic Science* contained an article entitled "Simultaneous Automatism." The chief entity in the Unseen concerned with the experiment purported to be the late F. W. H. Myers. The article gave an account of two attempts at getting the same communicator to speak at the same time through different channels, one of which was Miss Cummins, the writer of "The Scripts of Cleophas" and of "Paul in Athens."

It may be remembered that in the course of his final remarks, the alleged communicator referred to his "other self," stating that he would "like to speak of what you call the subliminal self. There is no real supraliminal self. I was wrong in holding that view as I did at one time." Neither Miss Cummins nor I were aware, at that juncture, that Myers had ever held this view. Nor did we know that he had gone into the subject at length. For, strange as it may seem, neither of us had read "Human Personality."

In view of the importance of recording anything which may be considered of value or assistance in the investigation of the constitution of man in the Beyond, I venture to append the script which was written through Miss Cummins on a subsequent occasion (April, 1925). The subject to which the communicator alluded in his last writing was spontaneously referred to after three or four lines of polite preliminaries.

The matter of the script consists of upwards of 1,335 words, and was written in just over an hour without a break. It runs as follows, and is given word for word, punctuation and paragraphing only having been added in the typing of it.

E. B. G.

\* \* \* \* \*

I promised to speak to you about the inner content of mind. I think, perhaps, I had better commence by speaking of man as a living organism. That seems a curious idea to me now, but I must use your terms as you understand them.

To begin with, scientists have not in the least realised how very detached consciousness, or the soul, is from the body. The latter is the inheritance received from many past generations. It is in itself an empire polyzoic, and even polyphysic. It is, in fact, infinitely complicated with three degrees of nerves, those of the higher centres, those of the middle, and



lower. These nerves are the keys upon which our consciousness plays.

Now, I want you to understand that we, in our etheric condition, to a certain degree correspond with the physical organism. Have you ever pondered over that mysterious phrase, "In the beginning the image was made flesh"? I may quote incorrectly, but that phrase, or one that is similar to it, which you will find in the Bible, contained a vast truth.\* The living organism is, to a certain degree, a reflection of what is in the Unseen. There is a Unifying Principle, of which I have already told you. There are also minor consciousnesses which I have already spoken of as centres, or as the focus. Very well then, when I communicate with the earth, one of these minor consciousnesses, or psychic entities, takes possession of the Medium, supplanting one of the psychic entities which she possesses. We never supplant what I call the Unifying Principle in her, or rather, if we did she would go mad. It is a very difficult feat, and is only attempted by certain malevolent entities of this side. Now, can you imagine a country, take England, for example, dotted over with towns, all these self-contained, yet looking to that vast city London for general directions and for a certain essential stimulus. Such is the condition of the discarnate being. He is a kingdom, bounded by what would seem to have the appearance of a veil. It has a curious elasticity. I mean, we differ from the Kingdom to which I have alluded, in that we can alter at will the shape of this very subtle material or fluid. We differ in many other respects. Our surroundings are of a metetheric character. You may ask me to define it. That is exceedingly difficult. But I think I may say that it contains atoms of the very finest kind. They pass through your coarser matter. They belong to another state altogether. You may then ask: "How does your world or state differ from our earth?" It differs very considerably, for the reason that this fluid is quite unformed. After death, if we are sufficiently developed, we enter into our subliminal self. When we were alive we believed that there were two forms of consciousness; one the inner mind, the other the supraliminal, that which was above the threshold, that which controlled our ordinary business, that which appeared to direct operations generally. We looked on the subliminal as being that which was below the threshold, the inner mind, the inspired part of our nature, the creative source. Very well then, since I have passed over I have come to realise that actually, in the sense of pure mind, there is no supraliminal part. There is in its stead an infinitely complicated machine, which has become more and more subtilised through the centuries, so that now it responds to

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\*John I. 1, and I. 14.



the slightest of vibrations sent out by the subliminal, or what you may perhaps call the subconscious mind. Of what, then, does the supraliminal or ordinary consciousness consist? Of a very wonderful nerve-memory; of all the physical desires of the body, to a large extent controlled by that nerve-memory; and lastly, and most important, of the reflection of the subliminal part of you. Usually, the subliminal sends its reflection, which to a faint or a powerful degree, is received by the fluid shape, which I call the nerve-memory. This, in its turn, transmits the reflection in vibrations to the brain. Normal consciousness is to a certain degree threefold. It consists in the main of the image interpreted by the nerve-memory, and of the material part, the brain, which is responsive to the image sent by this inner mind. But that is not by any means all. The brain and body, as a rule, must set the desire for the image in motion before the latter can be despatched and made perceptible. In short, the body must be receptive, or rather, the nerves and brain must receive and register. These two alter and elaborate, or they simplify and give colour to, the contribution that has come from the higher portion of man's nature. There is also a reverse process—the assimilation of impressions of the material world by the brain, which are transferred to the higher centres and returned in due course. There is, in short, a constant trafficking during the individual's waking hours between these various parts of his being.

Many points still require elucidation. You probably desire to know where is that positive, and very frequently objectionable, entity, the "ego." It is a sum in arithmetic, a figure worthy of the attention of mathematicians. It is really the sum total of the physical needs of man, and the accretions through many generations of inherited memories, added to his innate capacity for corresponding with the inner mind and for receiving its image. Now, there are times of creative activity which scholars have been kind enough to allocate to the inner mind. Then great works are produced, and you cannot understand the mystery of their creation. They are produced through a certain singular aptitude on the part of the brain, which responds to the message from the inner mind directing the nerve-memory. The fluid shape does not act as a medium, and there is in consequence no blurred interpretation. Added to this, of course, must be a considerable store of knowledge, or images, all connected with the brain-cells, by those invisible threads of which I have already spoken. You must realise that the act of creation, then, is collaboration. The stream of energy from the inner mind moulds the work of art, partly out of these associations, these memories, but also partly out of the harvest of floating thoughts, from which it can draw more directly when the fluid shape is not the actual medium. In the case of the normal consciousness the fluid shape plays an



important part and is largely the "ego." It will very frequently draw from the psychic entities, the minor consciousnesses; but these usually are directly bound up with the Unifying Principle; they are merely its tributaries. When there is a disintegration of personality, it is sometimes due to one of these entities losing touch with the Unifying Principle, owing to the possible misbehaviour of the fluid shape or nerve-memory, which sends out a too powerful appeal to this psychic entity. The central consciousness, however, is usually, if directly evoked, able to obtain control again. I want you, in the light of my remarks, to consider and study the evolution of man. The larger mind has been there, in a state at times unformed, from the dark ages, from the beginning, if there ever was a beginning, which I doubt. At first this mind found it could only at times send faint reflections to primitive people, whom it had gradually evolved, created as a sculptor creates. But in time the form of man developed, and was the more easily able to receive the image. The Word was made flesh with greater and greater facility.

You may ask, in connection with Mind, why it thus sought to express itself. It desired individuality; it, too, desired form; and form and individuality were, to a certain degree, achieved through this constant interchange between mind and matter. But, mark you, it is still the essence of matter—the nerves and nerve-memory—that dominate and control the actions of the human being. So seek for the normal ego, when you are a living woman, in the nerve-soul, in the construction of the brain and body, and in the image sent by the unifying principle. The Word was made flesh. In that phrase you may find the whole mystery of man's nature, the sum total of his being.

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At a sitting a week later, "Frederic Myers" again wrote his name, following it with the remark that he would like his last communication read out to him. The entire script given above was then read aloud while the hand of the Automatist lay on the foolscap paper. In one or two places another word was substituted on the page for the one read out. Seventy words or so were also inserted in the middle of the original MS., making altogether approximately 1,410 words written in one hour and seven minutes. And it must be borne in mind that the Automatist had never studied, nor was she particularly interested in, the subject about which she wrote.

It would be of interest if two or three psychologists would try the experiment of writing a thousand words in the space of an hour on a similar subject. The script to be written without pause or correction and without previous thought being given to the matter.



It will probably be hard to convince the reader that neither Miss Cummins nor I had, at that time, read "Human Personality." Yet this is the fact. It was not until the summer of that year (1925) that I bought a copy of the New Abridged Edition. It will be noted that all the somewhat unusual words introduced into the scrip occur in chapter II. of that book. Moreover, at the conclusion of the reading aloud of the original MS., Myers immediately passed on to the subject of sleep, following it with some comments on hypnosis. These subjects are all discussed in "Human Personality," as I afterwards discovered. At the time of the writing of these scripts, we had not the least idea what the words "polyzoic" and "metetheric" meant. Candidly, we are not much the wiser even now.

It may be of interest here to add a verbatim copy of the script last referred to, showing how the subject of sleep was voluntarily brought in by the alleged communicator. What follows was written at the conclusion of the reading aloud of the essay on the subliminal and the supraliminal mind.

M.: Yes, leave it thus. Pardon my impatience. You have been most kind. I was always rather meticulous . . . (a remark).

You were most patient. Please understand that I cannot, owing to conditions, polish what I have written as was my custom. I was anxious to hear this little essay. I can speak now on various states of consciousness. I have spoken only of one half of a man's life on earth. I have made no allusion to the dark side of the moon. I have said nothing of sleep so far.

I will first deal with ordinary sleep, with the eight hours of apparent unconsciousness, lit only by the flickering fires of dreams. The physiologist has never given a satisfactory answer to this problem; that of the inhibition, to a large degree, of the physical activities of the body. Few have realised that the fatigue arises principally in the nerve-soul. It requires rest. It must, for a time, cease in its restless flowing; it must be stilled. The fluid shape as I have called it, is the medium between the visible and the invisible, between what you call the spirit-energy and the brain. When it becomes rigid, when it is quiescent, there is no interpreter, as it were, the spirit is detached from the body, though it still retains the fluidic cord, which is broken only at death.

Now, the fluid shape has about it a certain essence, a collection of impressions which spring from very deep emotions, from fear and hate and love. These marks of experience, these gatherings of emotional thought, are in touch with the nerves, and when spirit no longer reacts upon the fluid shape, this essence of experience can actually get in touch with certain cells in the brain which are not used in waking hours. Certain of the minor consciousnesses may be able to seize upon these



memories and weave them into those fantastic patterns you call dreams. They can only do so in a rather indirect manner; they cannot give coherence or reason to many of the images they send thus to these cells of the brain.

(E. B. G.: I think we must stop now.)

Yes, I will finish this essay another time. Good-night.

\* \* \* \* \*

At it was nearing midnight it was necessary to terminate the writing at this point. The subject of sleep was, however immediately taken up at the next sitting, an account of which may form another article for *Psychic Science*. However, I have added here a reply to a question bearing on the earlier script reproduced above.

\* \* \* \* \*

You desire to know what is ordinary consciousness. The actual constructive force is, in its essence, the nerve-soul; but it is, in itself, a sum, and cannot be considered as one. The needs of the body, the cravings of the mechanisms, are all influencing the nerve-soul in its decisions. What you call the subconscious is the reflection, the light from above. Sometimes it is feeble because the summons is weak. It also plays a part in the decision. Time, of course, is a factor that puzzles you in this connection, but the whole organisation is, through centuries of evolution, so subtilised that it can make its decision rapidly. In the days of primitive man the I, the constructive force—the “ego”—was principally the body; the nerves, the fluid shape even, was subordinate. I want you to understand that there are not, save in very rare cases, two wills making decisions at the same time, consciously. There is only one, because there is only one channel; but the subliminal self, which is outside the larger mind (if you prefer that term) is exceedingly active, and, when messages in day-time are sent to it through the channel, that is to say, *viâ* the nerve-soul, then this mind works upon the message and sends it, during sleep, in a new guise, back to the nerve-soul, which it can easily do, because the soul is apart from the body, quite still, and yet able to reflect the desired image which it craved for in waking hours. This is, on waking, attached by it to the brain cells, and you find some problem solved for you, as by a magician, when you are roused again out of sleep.

Initiative during the day, then, comes from the nerve-soul, fed by the image or the reflection from the subliminal, and influenced always by the body and its desires. Have I made this clear?



## ESSAY ON SLEEP.

May 7th, 1925.

Q.—(You said you would try to explain your thought language and write on the subject of sleep.)

A.—When I was a dead man, that is to say, when I was “alive” on earth,, I believed that sleep was simply a withdrawal of the spirit, an emptying of the chambers of the brain and the search for refreshment in another world, or rather, that there was a replenishing of spiritual energy, a kind of irrigation; and that from it there came that freshness, that sense of invigoration, which we have all experienced on waking to a new day. I believed firmly in a life passed in two worlds, and in this I was perfectly right. I was puzzled as to the exact conditions obtained during slumber, now I am more sensible of them. Actually the nerve-soul is detached from the body when you are in the state you call sleep. That means there is no direct interpreter, or Medium, between the spirit and the brain-cells. This is important. The body, as I have previously stated, is largely dominated by this nerve-soul. It becomes almost quiescent when the latter is withdrawn into a metetheric atmosphere. The nerve-soul is bathed in this atmosphere, and receives a very necessary stimulus, or rather nourishment, from what I believe you now call ether. But ether is a broad term, and it is in reality a sub-division of ether that feeds the nerve-soul during sleep. Perhaps I should coin a new word, and call it “Etheric Essence.” I feel I am most audacious in thus infringing on the copyright of physicists, who alone should christen the elements, both visible and invisible. Now, while the nerve-soul is absent, the spirit is still close to the body. It cannot send the Image, as I have termed it, directly to the brain. It makes no effort to do so usually, but there are occasions when the higher nerve-centres are in a particularly susceptible state. Then the Spirit may endeavour to cast upon it some image, or rather direct one, through invoking a residuum of power that has been left behind by the never-soul. Then your sleeper will dream perhaps of some future event, or will image some violent death that is taking place elsewhere. The spirit draws within it the reflection of certain emotional affinities of the being who is slumbering, and it thus succeeds on rare occasions in casting an image of the future, or of some present happening, upon the quiescent brain.

Now, you may ask me to explain the origin of the foolish, and apparently chaotic, dreams that visit the sleeper nightly. These, if you have the key, are neither foolish nor chaotic. Very often there is a steady nerve-irritation during the day; a firm suppression of emotions. This leads, on occasions, to the photographing of some of the sources of irritation, and these photos or pictures are bound to the neurons that have been



active during the day. They (the pictures) are in a web of threads. There is no controlling entity, but the nerves can, and do, react upon them, making confused and foolish patterns. They are in every sense of the word "*Nerve-Visions*," and must not be regarded as reflections emanating from a higher source.

I have defined attention as the direction of nervous energy into certain special cells of the brain. Now, if this flow has been violent and prolonged during waking hours, the vibration will continue. The echoes, as it were, of that concentration will still be resounding, but mingling with other echoes, other impressions, and these make a certain sequence that, at times, is added to by some very old associations.

During the day, perhaps, you have seen a bonnet that reminded you of a dead grandmother. The actual reminder may be faint, but it will be sufficient to stir the thread that binds an old association to your brain cell. When control is relaxed, and sleep comes, the image of your grandmother figures in your dream. She has been drawn on to the canvas, through the visioning of a bonnet, some hours before. As the memory was of old times, it was far from the seat of operations, and the passage of time was necessary before it could arrive.

I fear I am writing in a rather dull fashion, but what I want to indicate is that the memories, the images of them, and the nerves, play a game of hide-and-seek with each other within the brain during sleep. The Spirit cannot send the controlling image, nor can that fluid shape, with its agglomeration of experiences, exert itself in the management of the vast population in the brain. I know, also, that if the nerves be brittle, or in a high state of tension, it is possible for them to be to a certain degree guided by a minor consciousness. But, though this entity gives the impulse of movement, it must obey the nerves which dominate, and, owing to some harassing and latent memory, compel the sleeper to arise and walk. This will account for sleep-walking usually. The nerves control the minor consciousness, instead of the latter controlling them. But usually this psychic entity has just sufficient power to prevent the sleeper from falling into any great danger, or it can give the signal of alarm to the nerve-soul, and cause it to hurry back to the body again and assume control.

I have spoken of sleep in a rather crude manner, and I have endeavoured to show you that it is owing to the need of nourishment that the nerve-soul, or interpreter, has to withdraw, and that leads to an isolating process. The spirit can still animate the body; but only in very rare cases can it influence the directive centres in the brain, for its Medium is absent. Undoubtedly during the hours of sleep a certain stratum of the subliminal self pervades the brain, or would seem to do so. What actually occurs is this. Certain old



associations, old emotions, have been roused by events during the day. The nerve-soul has not allowed them to enter the active consciousness; it was busy with other matters. They have remained there, like a stream that is dammed up. The dam is removed, through the absence of the nerve-soul, and these memories, particularly if the nerves be in a state of tension, flood the field of the brain, and enter again the old frames, looking down once more on that interior where they had been, for a brief space, its decorations and the images of conscious thought. I would like to speak of hypnosis also. It is a condition analogous to sleep, but in many particulars it differs from it.

I feel I have written very tritely, and I am discontented with these few remarks I have made. It is difficult to find the terms I require.

\* \* \* \* \*

*Interval.*

I will speak very briefly about hypnosis. The large majority of hypnotised subjects are not hypnotised at all. But, if I may take a case of genuine hypnotism, I will show you that in one essential, at least, it differs from ordinary sleep. The nerve-soul of the subject is suspended, but it is not, save in a very extreme instance, absent from the body. It is not permitted to act. It forbids its own actions. That is an important point. The individual who hypnotises cannot, unless there is some morbid condition of the nerves, compel the individual to give up his will, that is to say, suspend the nerve-soul. Now, the spirit, or subliminal self, is in a sense drawn nearer to the body through this suspension. Its creative flow no longer circulates, for it requires its medium, and the latter is suspended. But another stratum of the subliminal self can be, and is often, summoned. I refer principally to that section connected with buried memories. Now, the command of the hypnotist sets in motion some of the fluid shapes, some of the essence directed by the nerve-soul when it operates it, too, being a part of that invisible fluid body. A portion of its essence is used, merely in order that certain sunken memories may be drawn to the surface. They could not come if the nerve-soul were actively operating in conjunction with the Image sent by the subliminal self. Actually hypnotism opens up a more direct road to the subliminal mind, that is to say, to that part of it that is loose and floating. The unifying principle, the centre that sends the message when the ordinary consciousness is operating, is also out of touch when its medium is suspended.

You will understand, therefore, that a part only of the spirit can be drawn on by the subject.

I will complete this later. Good-night.



## VISUALISED RHYTHM-FORMS IN MUSIC.

DISCOVERED BY EDITH KIRKWOOD (of 35, Sydney Street, S.W.3).

SET DOWN BY NORMAN FRASER.

The merit of this discovery is such that, though not strictly psychic, it deserves a place in any journal dealing with psychic impression.—

—EDITOR.

Before embarking on the vast field of RACIAL RHYTHM in music, one naturally asks, "What is Rhythm?"

The simple answer would be, "Rhythm is a recurring impulse of energy and emphasis, within definite proportions of time."

Is Rhythm Time? Certainly not! Time is concerned with speed; whereas Rhythm is concerned with energy. Time can exist without rhythm: but rhythm cannot exist without time: for rhythm creates its own time.

Let us take the familiar example of a pendulum swinging freely. A pendulum takes the same period of time for a long-distance movement as for a short-distance movement, *provided that its length remains the same*. The difference between the two swings is merely a question of energy. The moment the pendulum is released it swings downwards, accelerating its pace till it reaches its lowest point. Once it has passed this it retards more and more till the swing is completed, when it again starts accelerating on its return downwards. Here we have a telling example of rhythm and time. From turning point to turning point of the swing there is a definite time-beat, whereas there is a variation of energy the whole way between these points. And this variation of energy can only be considered in terms of Rhythm.

Rhythm is the life—the very heart-blood of music: whereas Time is only its structural skeleton. Most people will agree to this. but we have to thank a very remarkable musician, Edith Kirkwood, for a discovery which will revolutionise thought on the question of musical rhythm—i.e., her discovery of *definite racial Rhythm-Forms in Music*.

For the benefit of those who do not perhaps remember Miss Kirkwood's charming singing in the Covent Garden International Opera before the War, a short biographical note will be of interest, besides showing that she is fully qualified to speak with musical authority.

Edith Kirkwood was born in India, of Irish parentage, and received her general education at the Royal School for Officers' Daughters at Bath. She studied the violin at the Royal Academy of Music in Dublin; then the piano at the Hochschule in Berlin. While in Berlin it was discovered that she was gifted with an exceptional voice, which was subsequently



trained. Returning to London, she took the Double Diploma A.R.C.M. for solo singing and teaching at the Royal College of Music, and, later, sang at the principal London and Provincial Concerts, and—a great honour for British artists in those days—at Covent Garden.

After an extensive concert-tour round the world, Miss Kirkwood concentrated on teaching her beloved art, and directed a private class for Grand Opera, in its original languages as well as in English. One of the most successful singers, for whose training Miss Kirkwood is entirely responsible, is Henry Wendon, the well-known young tenor, who has already sung in two seasons at Covent Garden, besides being the principal tenor at the Old Vic and Sadler's Wells.

During her distinguished career, Edith Kirkwood was haunted for years by the great problem of *Rhythm*. Why may music be, in some hands so full of life and energy, and in others so utterly inane. True, Nikisch spoke of "shape" in rhythm, and also talked of "melodic accents"; but what was this question of "accents," so different in Carmen from those in Meistersinger?

Miss Kirkwood applied herself to Science for some explanation of her problems. And then, gradually, her discoveries began to take shape. The peculiar rhythms which characterise the music of different countries began to take form in her mind, and she distinctly visualised her "*vibration figure-forms*." The square rhythm of typically German music, forcibly emphasised in Lohengrin's warning to Elsa, the circular rhythm of Italian, the oval rhythm of French and many others took definite form for her, and made teaching a delight.

These Rhythm wave-forms did not affect the time of the music, for we must remember that time is merely exact measured proportions, with mechanical repetition of accentuation; whereas the wave-forms are proportional periods of modulated energy. Could this be the explanation of the varied forms of expression of different races? Miss Kirkwood worked on. For her everything expressed Rhythm, through energy, or rather *waves of energy*.

So in Music. Rhythm of expression must evidently be the "proportioned modulated vitality of emotion, expressed in characteristic waves of regularly-recurring emphasis." And these waves of emphasis obviously differed for different countries and races.

In this way some fifteen definite rhythm-wave-forms gradually emerged. (See plates.)

In different parts of the world, different physical conditions obtain. Even the speed of earth-rotation varies in different latitudes. The pull of gravitation is not the same at different altitudes. There are questions of heat and cold, dryness and



humidity and atmospheric pressure, all of which go towards building up racial characteristics—even to inflection of voice and speech.

Such environmental influences probably affect the movements of the diaphragm—that great muscle of respiration, which imparts impulse to air waves in voice emission, and may account for many peculiarities of inflection which are subconscious, and found in folk songs.

Music, then, is a progression of well-ordered waves of sound, each wave completing its crest and trough; but the crests need not necessarily rise to the same height, nor the troughs sink to the same low level: as even in the waves of the sea, the seventh wave is said to rise higher, which gives rhythm within rhythm.

The energy of these waves can be varied, without in any way affecting the time of the music performed. A good example of this is found in the gramophone record of Haydn's Clock Symphony, as conducted by Toscanini, where part of the orchestra illustrate the ticking of a clock, while the rest modulate beautiful melody.

Another point which Miss Kirkwood's discovery brings home is that energy in music or speech does not necessarily imply a great volume of sound. One may have an energetic whisper.

Thus the rhythm of modulated energy does not alter the tempo or the note-value. It concerns only the vitality—the *feeling* of the music performed. Unless a definite change of pace is required, variations of vitality can, and should, be expressed without any alteration of speed. A good illustration of this is a stone thrown into a pool. Ripples form and spread outwards at a definite pace. If the same stone is thrown into the water with more force higher ripples will form, but these will travel at precisely the same speed. The particles of water move with more energy, but with no increase in time. But throw stone after stone into your pool, in such a way as to break the waves, and their rhythm is disturbed and confused.

The same applies to waves of sound. Broken and confused sound-waves merely produce *noise*; and we have, all of us, had the distressing experience of listening to music performed with incomplete and conflicting waves.

The realisation of rhythm-wave-forms enables a performer to give a true and satisfying rendering of the music. Unfortunately the finer subtleties of rhythmic expression are unrealised, or sadly neglected in present-day performances, except by those musical geniuses who, visiting the different countries, have unconsciously acquired their swing. An unnatural level tone too often obtains, and changes of vitality are misrepresented by changes of time; so much so that modern composers often attempt to direct interpretation by constantly



altering the bar time, and so they add greatly to the difficulties of the already complicated harmony of instrumental and the wordiness of vocal music.

In bygone days we had a very different state of affairs. Performers had to feel the emphasis of rhythm with only the proportion of notation to guide them, since music used to be written without bar-lines, and therefore there was no indication for time accentuation.

The exaggerated time-accentuation of the present day expresses primitive set-rhythm; and here one would emphasise the fact, that confusion of time and rhythm means dull and unimpressive interpretation. As we said, *Time deals with notation and speed: Rhythm is concerned with energy and feeling.*

Distinctive national waves of rhythm are blissfully ignored by the majority of musicians and singers. This is an age of clock-work time, of metronomic performances, and of level tone in music, which spells monotony. Monotony reacts on the audience, producing the false impression that such music is meaningless. Music depends often entirely on the performer for its very breath of life.

It is obvious that musicians of different races will naturally perform music of their own nationality best; but, given muscular flexibility and a realisation of the waves of emphasis peculiar to other races, it is possible for an artist to give successful and intelligent interpretation of the music of any nation.

It is the Rhythm which gives distinctive national character to music.

Musicians come under many influences when composing. There is the inborn and pervading influence of the race to which they belong. Then there is the characteristic rhythm of their immediate locality (which may be far from home), which affects them as environment, intercourse, and perhaps training.

They may also be influenced by the rhythm-forms of another country when writing music about that country, or illustrative of a scene in that country.

A student once brought a German song to Miss Kirkwood. The song was new to her, and alien to German rhythm. After much work with her wave-forms, she found its rhythm to be Spanish. And this song turned out to be by Beethoven, from his Opera "Fidelio," which has its setting in *Spain*. Without the Spanish rhythm the music was meaningless.

Again, in the tenor solo of Tannhäuser, Miss Kirkwood was conscious of a strong Russian influence; while in the soprano solo of the same opera, the music fitted her Czecho-Slovakian wave-form. On looking up Wagner's life, she found that he had been conducting in Riga, and was actually in Teplitz



(Bohemia) while he was writing part of *Tannhäuser*.

Another example she discovered in Verdi's *Aïda*, where the tenor who impersonates Radames, the Commander of the Egyptian army, sings in Egyptian rhythm, whilst *Aïda* herself, the captive Ethiopian, sings in her own Abyssinian rhythm. The beauty of these songs is enormously enhanced by restoring to them their proper racial rhythm. They at once become expressive, and are far less difficult to perform when given with the true lilt of their respective races.

Another curious example is Händel's Aria "Honour and Arms," in the Oratorio *Samson*. This fits the Egyptian waveform, which is pyramidal. The song is arranged for the character Harapha, who was a Philistine, whereas Samson was an Israelite. The Egyptians being great enemies of the Israelites, it would seem that Harapha was made to sing in Egyptian rhythm to emphasise his enmity.

A point about Miss Kirkwood's discovery, to which one must refer, is the absolute necessity for supple, yet definite, muscular control; for, without elastic and obedient muscles, true rhythmic self-expression in music is impossible. But this applies to all the arts—singing, dancing and acting.

To this end Miss Kirkwood has evolved her "MYOTECHNIC SYSTEM." The word Myotechnic is derived from the Greek, meaning practical skill in the use of muscles. The principles of this system are correct balance of the framework of the body, and control of the voluntary muscles for rhythmic expression, especially in singing and speech.

Miss Kirkwood has gone deeply into the physiological side of her subject, and uses a collection of charts, which she has devised, of the muscular and nervous systems of the whole body. These charts are absorbingly interesting, showing, as they do exactly, what connections there are between the muscles and nerves used and affected by singing, and also the nerves and muscles of the body as a whole.

Aided by these charts, it is possible to diagnose causes that hinder vocal progress, and Miss Kirkwood's results, as a teacher, are most surprising. Not the least reason for this is her discovery, which she is able to pass on in teaching, of the fundamental way by which the quality of the voice while singing can be consciously controlled. Miss Kirkwood can modulate the energy in the ring of her voice at will, without any more expenditure of breath, and without singing either louder or more softly. The effect obtained is similar to the various vibrato tone-colourings of the fine violinist or 'cellist.

Let us, for a moment, consider the advantages accruing from a correct understanding of Miss Kirkwood's Racial-Rhythm—Forms.

The first and most important point is the understanding of, and sympathy with, foreign rhythms and idioms. Think of



the number of contralto singers who have miserably failed in the rôle of Carmen. Had they understood, and therefore *felt*, the essential nature of Spanish music, they would most certainly have succeeded in the part, and carried their audience with them.

A second important point: What is it that insures vital contact between performer and audience, whether in concert or opera? People talk of personality. But one has known performers of great personality fail utterly to grip their audience, while a shy and unassuming artist may carry the public away on a wave of resistless enthusiasm. The real secret of success is *Rhythm*—personal rhythm—national rhythm: and the essence of rhythm is feeling and vitality.

Perhaps one of Miss Kirkwood's chief claims is that her discovery will make it possible to teach music in schools from the point of view of expressive rhythm, as distinct from that of time and set-rhythm, which is all that is attempted at present.

The method at present in use is to write a very simple tune on the blackboard, and then point to it with a stick, while the class is singing the tune. The point of the stick remains on the note for its exact duration, after which it travels on to the next note, and so on.

Now, with the help of Miss Kirkwood's Rhythm-designs, the same method could be applied; only, when once the class had mastered the actual notes of the tune, the teacher's stick would follow the wave form written under the tune. In this way the expressive powers of the pupils would be developed at a very early age. I have used this method myself in demonstrating Miss Kirkwood's Racial Rhythms, and it is extraordinary how, with the help of her visualised curves and angles, listeners will grasp the inwardness of rhythms otherwise beyond their mere aural comprehension. Diagramatic teaching is always so much more easily absorbed than dogmatic.

The purely educational value of Miss Kirkwood's rhythm wave-forms, used as the key to correct interpretation of music, is one very important part of her discovery, and its appreciation adds greatly to the enjoyment of those listening to musical performances, *provided that the performer is completing his waves.*

If, however, he is not completing his waves, but is clipping, hurrying, or breaking into them, the result to the listener, who has been awakened to real rhythm-values, is disturbing and unpleasant. Any sensitive musician instinctively feels this, as was proved to me only a few days ago.

I was at a concert at Wigmore Hall, and with me were six Celebrities—a 'cellist, a violinist, a soprano on one side, and a tenor, a composer and a pianist on the other.



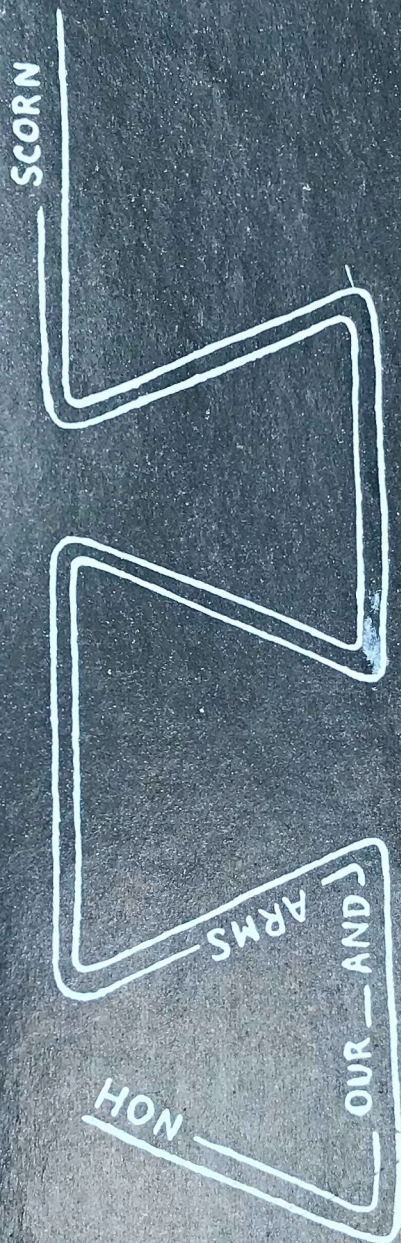
# HONOUR AND ARMS (SAMSON)

ALLEGRO  
MP MARCATO



# HONOUR AND ARMS

SCORN



# SCORN

EGYPTIAN



# ONE BAR WAVE



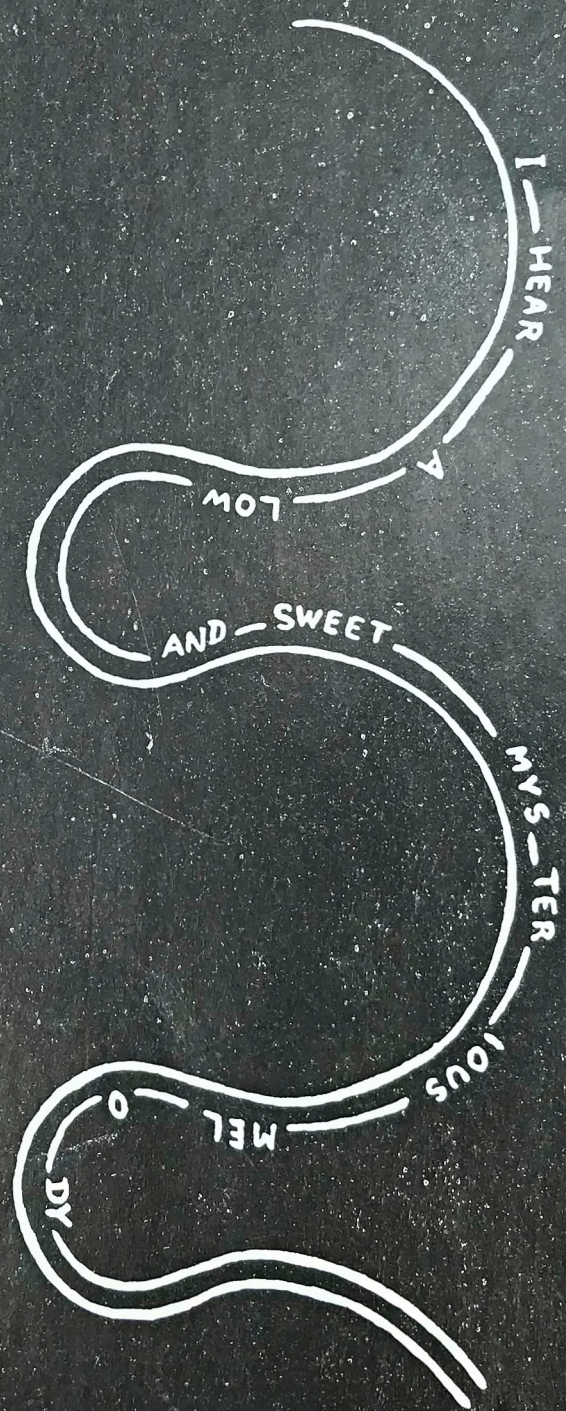
# THE LONONDERRY AIR

MODERATO.

*p*



I HEAR A LOW AND SWEET MYSTEROUS MELODY



CELTIC  
ALPINE



ONE BAR WAVE

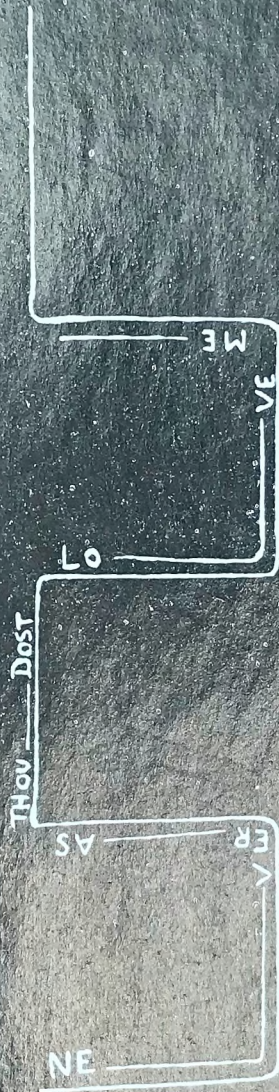


LOHENGRINS WARNING TO ELSA

VERY SLOWLY



NE VER AS THOU DOST LOVE ME,  
AUGHT SHALL TO QUESTION MOVE THEE



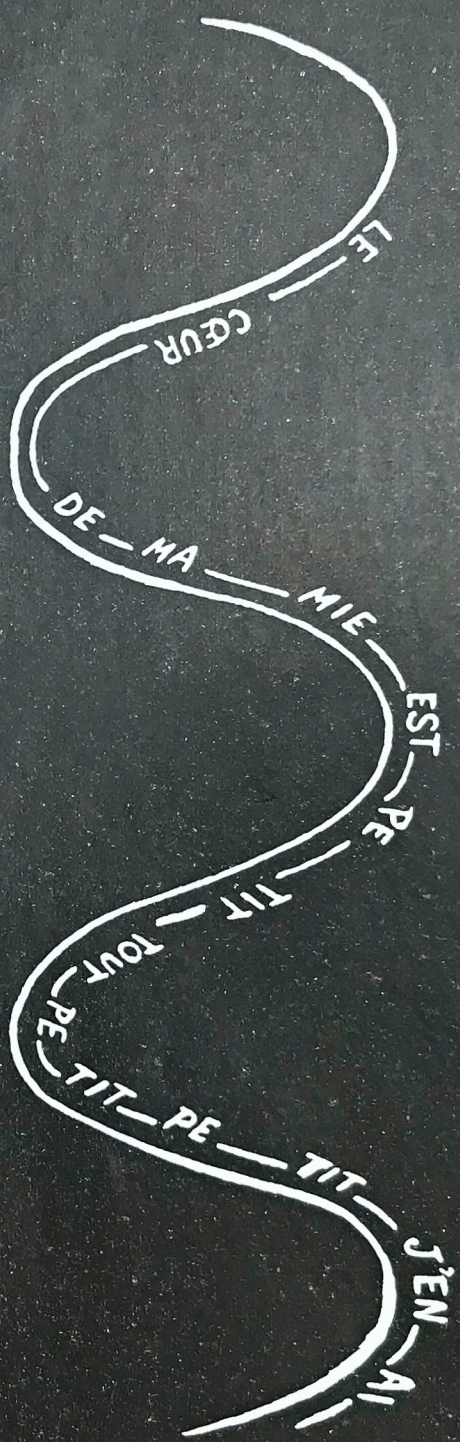
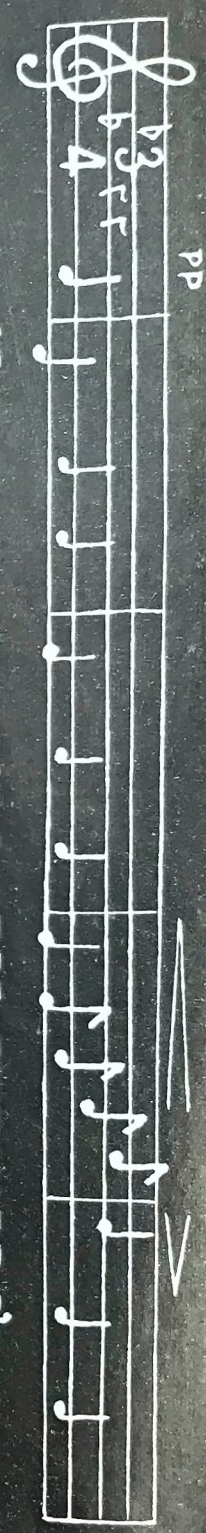
ONE BAR WAVE

GERMAN



# OLD FRENCH SONG

ALLEGRO MODERATO



FRENCH



TWO BAR WAVE

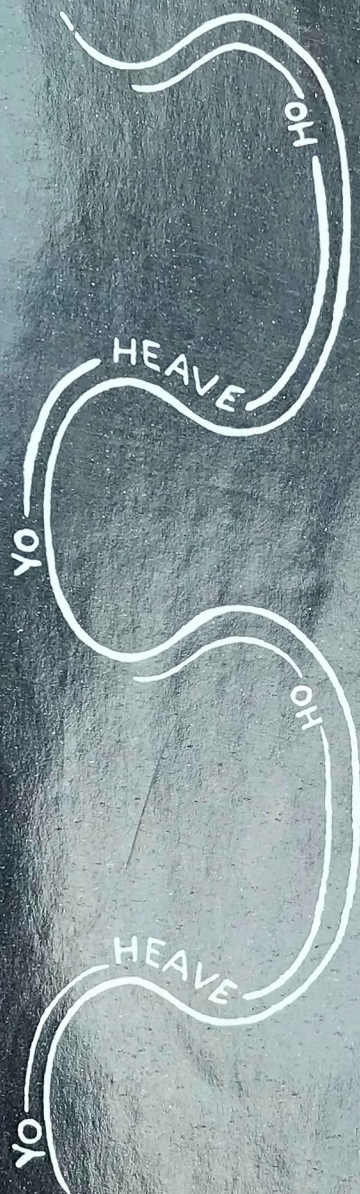


# SONG OF THE VOLGA BOATMAN

LENTO E MISURATO



YO — HEAVE — HO — ! YO — HEAVE — HO — !



ONE BAR WAVE



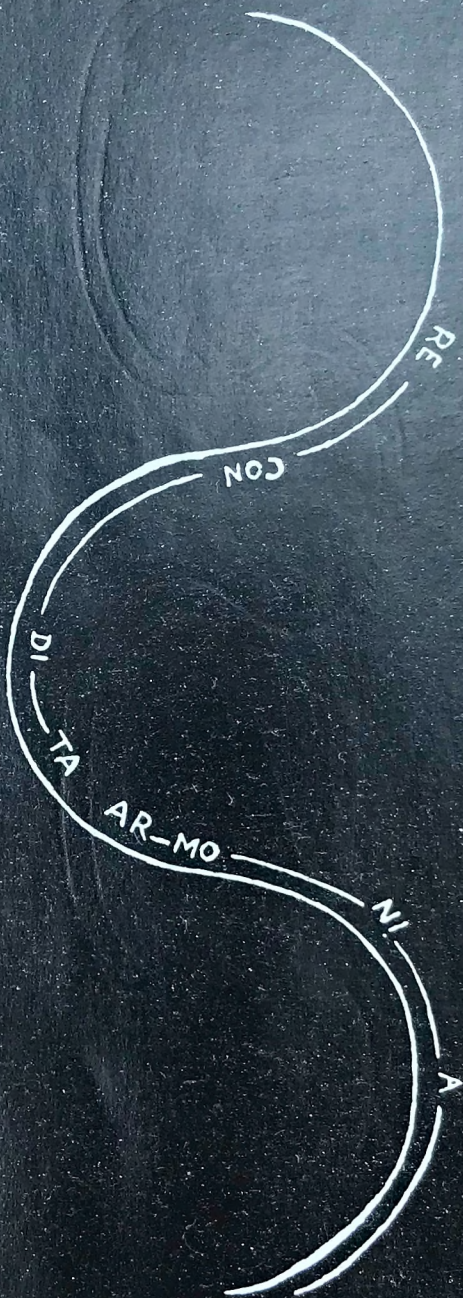
RUSSIAN



# ARIA FROM TOSCA



RE — CON — DI — TA AR — MO — NI — A



ITALIAN

TWO BAR WAVE



One of the performers at the concert broke through the waves in, to me, a most appalling manner. I must confess that I was more than delighted at this unique opportunity of testing the effect on my companions. The tenor felt it most, and soon whispered something unprintable into my ear about the quality of the performance. Then, one by one, the others became restless and irritated—they did not know why—because the music was, technically, well rendered. They finally lost all interest. Surely there could not have been a more convincing proof that this jangle was not *music*, but *noise*. These famous musicians knew nothing of Miss Kirkwood's discovery, but they were subconsciously aware that something was very wrong with the performance to which they were listening.

May we hope that some day, in addition to the *time-signature*, published music will bear a *rhythm-signature*—a geometrical figure representing Miss Kirkwood's wave-formula in each case. Such rhythm-signatures would afford an index to the character of the music and a guide as to where rhythmical emphasis should be placed.

In conclusion, I should like to make a plea for the British artist. We have in our midst some of the finest musical talent to be found anywhere to-day. Yet the foreigner still holds the field, and is, generally speaking, paid higher fees than our own artists. Is there not something wrong here?

Take opera singers. The foreign star comes over and sings his very limited repertoire in his own language. In most cases this happens to be the language for which the music was originally composed, and whose rhythm is, here, innate. No wonder he is able to score!

Now, the British opera singer is expected to sing French, German, Italian and Russian operas with equal ease and assurance in their original languages as well as translated into English. Here the translations are often poor, and the words do not fit the music as the original wording does. Hence the Englishman is considerably handicapped.

When English is sung as *English*, and the pupil is taught to produce each sound correctly, the monotony and the absurd effects disappear, and English emerges as the most beautiful language of song.

Nevertheless, if our opera singers were trained really to understand the Racial Rhythmical structure of the different types of opera they have to sing, I am more than confident—I am *certain*, that they would rapidly take the first place, internationally, in their art.

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## EDWARD MAITLAND—HIS LIFE AND WORK.

Edward Maitland, the friend and collaborator of the late Anna Kingsford, was one of those great men of our age who sacrificed his life in championing the causes of Spiritualism, Mysticism and Humanity, as opposed to the prevalent materialism in science and religion, and as opposed to cruelty and injustice, especially as affecting the animal creation. In him she found a true friend and worthy collaborator in the great work to which at the time of their meeting she had determined to devote her life. They believed that they had been associated together for a divine work which they alone could accomplish.

I first met Edward Maitland in 1894. He was then an old man working hard against time to complete the Biography of Anna Kingsford, on the writing of which he was then engaged, and which he feared he might not live to complete. What most impressed me was that in him I had met *a man who knew the truth*—one whose word alone was sufficient to bring conviction—and I had never before met anybody like him in that respect, nor have I since. Much that he said was new to me, and I could not at once grasp the full meaning of it all, but I knew that what he said was true, and for putting me in *the right* way I owe to him a debt of gratitude that I can never repay. I was hungry and he gave me food; thirsty, and he gave me drink—for that is what his and Anna Kingsford's teaching has been to me, as to many others. In the pages of *The Perfect Way* I learnt of that "New Gospel of Interpretation," concerning which, when it is duly apprehended, Edward Maitland said: "It is as impossible for the mind to dissent from it, as from the demonstrations of a proposition in geometry." He maintained that his and Anna Kingsford's writings represented "an actual re-delivery of religious doctrine from its original source, made for the express object of saving religion, *by interpreting* it, and so carrying on the spiritual consciousness of the race to a new and higher stage in its evolution."

Edward Maitland said that the chief occupation of his life was "the pursuit, regardless of consequences, of the highest truth for the highest ends." He was born on the 27th October, 1824, at Ipswich, the son of the Rev. Charles David Maitland, who was Perpetual Curate of St. James Chapel, Brighton. From an early age he was conscious of having a mission in life. As a lad, he was revolted by the creed of the strict evangelical sect to which his father belonged, and in which he was reared; and, early in life, he came to regard its tenets, "especially of total depravity and vicarious atonement" as a



libel nothing **short** of blasphemous against both God and man." He felt that **only** in such manner as he might be the means of abolishing "beliefs so degrading and so destitute of any lofty ideal," would his life be a success and satisfaction to himself. It seemed to him that his own credit was involved in the matter, and that in disproving such beliefs he would be vindicating his own character, "for," he said, "if God were evil, as those doctrines made Him, I could by no possibility be good, since I must have my derivation from Him; and I knew that, however weak and unwise I might be, I was not evil."

Before he met Anna Kingsford his life, like hers, had been one of much isolation and meditation. He had felt himself "a stranger even with his closest intimates." In 1847 he graduated at Cambridge, with the design of taking Orders, only to find that he could not conscientiously do so. He felt that to commit himself to any condition incompatible with absolute freedom of thought and expression would be a treachery to himself and his kind, for he was "bent on penetrating the secret of things at first hand, and by means of a thought absolutely free," and he wanted to discover the truth for no merely personal end. Longing to get away from his surroundings and to think himself out of all that he had been taught and to make his mind a clean sheet whereon to receive true impressions at first hand, he joined an expedition to the then newly-discovered placers in California, and became one of the band of "Forty-niners" in that country; and, travelling from place to place, he remained abroad on the continents and isles of the Pacific for some eight years, during which time he experienced "well-nigh every vicissitude and extreme which might serve to heighten the consciousness, toughen the fibre, and try the soul of man." But, he says, "throughout all, the idea of a mission remained with me, gathering force and consistency, until it was made clear to me that not destruction merely, but construction, not the exposure of error, but the demonstration of truth, was comprised in it."

While in Australia he married, "only to be widowed after a year's wedlock." Returning to England in 1857, he, after an interval, devoted himself to literature, endeavouring "by probing the consciousness to the utmost in every direction, to discover a central, radiant, and indefeasible point from which all things could be deduced, and on which, as a pivot, they must depend and revolve." At this time he read largely, and went much among people, but found in his search for truth he could get what he sought only from thought, and, in this connection, he was made to learn by bitter experience, by struggles, trials and ordeals, that "the very capacity for thought is enhanced by feeling no less than by thinking." The "ministry



of pain " thus found its explanation. He says, " I was made to learn by experience, long before the fact was formulated for me in words, that only ' by the bruising of the outer, the inner is set free,' and ' man is alive only so far as he has felt.' " In addition to other troubles, he suffered " a succession of losses so serious as to be the cause of reducing his means to the minimum compatible with existence at all in his own station." During all this period he was sustained most by the thought that his troubles, " hard to bear as they were, and underserved as they seemed, might prove to be blessings in disguise in ministering to the realisation of the controlling ambition of his life by educating him for it." It was intimated to Anna Kingsford that in order to qualify him fully for his part in the work assigned them, it was needful that he be " isolated from every interest and every tie that might attach him to the world "; and, referring to this, he says, " no ordeal was spared, no mortification withheld, that might minister to the suppression of all incompatible tendencies."

As regards religion, while scripture and dogma were, by their official exponents, presented to him in an aspect which outraged his reason and revolted his conscience, he did not on that account regard them as necessarily either false or inscrutable. He felt bound, before discarding them, to find out what they meant. He distrusted the faithfulness of the orthodox presentation, but declined to renounce the originals on which that presentation was founded until he had satisfied himself that he had fathomed their intended and real meaning. For him true religion must be " ideally perfect after the most perfect ideal that we can frame," and " the means of man's perfection must inhere in his own system, and he must be competent of himself effectually to apply them . . . and be allowed sufficient time and opportunity for the discovery, understanding and application of such means."

Such was Edward Maitland's standpoint in January, 1874, when he first met Anna Kingsford. In the following month, in response to an invitation from her and her husband (the Rev. Algernon G. Kingsford) he visited them at their parsonage home in Shropshire, staying with them for nearly a fortnight. During the period that had elapsed since his return home from abroad, he had become famous as the author of the three following novels: *The Pilgrim and the Shrine* (published in 1868, and essentially autobiographical), *Higher Law*, and *By and By, an Historical Romance of the Future*; and, at the time of their meeting, he was writing *The Keys of the Creeds*, which was published in the following year, a book which, he says, " brought him up to the dividing veil between the sensible and the spiritual."

The meeting of Anna Kingsford and Edward Maitland marked



a turning point in both their lives. One effect was to enlist his sympathies on behalf of the animals as regards the subject of Vivisection, of which he then heard for the first time. From that time onwards, on moral as well as on other grounds, he became one of the foremost opponents of vivisection, which he regarded as the logical and inevitable outcome of materialism, which hitherto he had rejected on grounds intellectual only. Thenceforth he resolved to make the abolition of vivisection, and the system represented by it, the leading aim of his life and work. He recognised in it "an extension to the plane of science of the tenet which had so inexpressibly revolted him on the plane of religion, that of vicarious atonement—the principle of seeking one's own salvation by the sacrifice of another, and that the innocent." The first-fruits of his collaboration with Anna Kingsford were some letters which he wrote on "The Doctors and the Vivisection Bill," which were published in the *Examiner* in June, 1876. Their effect was immense. They were reprinted by a number of Societies and private persons and distributed in tens of thousands.

Another effect of their meeting was his adoption of Anna Kingsford's mode of diet—she being a vegetarian. While he had never been content with the prevailing mode of sustaining our organisms, a potent factor in bringing about this change was because he felt that "only as an abstainer from flesh-food could he with entire consistency contend against vivisection."

A few weeks after his visit to the Shropshire Parsonage, he received from Mr. Kingsford a letter asking him if he would accompany his wife to Paris, where she was bound to go for a few days for the purpose of being enrolled as a student of the University of Paris, failing which, she would have to abandon the idea of a medical career which she had proposed for herself. He (Mr. Kingsford) could not allow her to go alone and unprotected, and there was then no one else suitable and available for the purpose. He was pleased to act as escort on the occasion, and during Anna Kingsford's course as a medical student of the University, at times when under similar circumstances she had to be in Paris, he, at the like request, fulfilled a similar office. By this means the two were afforded an opportunity for association which was necessary to enable them to accomplish their joint mission—a mission which, they were assured, represented a divine work that neither of them could have accomplished without the help and assistance of the other. The special work for which they had been associated did not, as time progressed, permit of any lengthened separation, and "compulsion of circumstances," when their association was necessary, always brought them together.

In the summer of 1874 he left Brighton, where he had been living, for chambers in London, thus enabling him to see more



In the same year his studies began to take form in a book having for its text and title *The Finding of Christ, the Completion of the Intuition, and the Restoration of the Ideal*. This book he was not allowed to complete, but it served as a preparation and provided material for the share that he was to take in his and Anna Kingsford's lectures on esoteric Christianity, which were afterwards published under the title of *The Perfect Way*, which well-known book was the chief product of their collaboration.

One thing was made clear to him: notwithstanding the crisis in his affairs above referred to, he was not to be allowed to write for money. On making the attempt he suffered "a complete withdrawal of force, mental and physical." It was under these conditions that he wrote *England and Islam, or the Counsel of Caiaphas*, a book which, he said, was written "at white heat and under a veritable baptism of the Spirit as of fire." Its purpose was to arouse the country to a sense of the danger of the materialistic rule both in science and politics that was then being pressed upon it, and its publication finally disqualified him for any career which should be merely literary and social, so that, as he put it, "nothing be allowed to hold him from his spiritual work."

It was some time before he could fully reconcile himself to the total withdrawal of power to earn anything, but he was not permitted to expend himself in doing what was not for furtherance of his spiritual work. In this and in other respects he learnt by experience that they who had him in their keeping were "no less competent to restrain and compel than to instruct and warn."

The great problem which he then had in view was "the philosophical concept underlying the Christ-idea." This he solved by reversing the materialistic hypothesis, and deriving all things from consciousness, making this the Original Being of which all things are modes. "The recognition of the universality of consciousness, and therein of consciousness as the condition of Being, . . . made Christ intelligible as representing the full unfoldment of consciousness in the individuality state, to the realisation of the God-consciousness, while yet in the body." The doctrine of the substantial identity of God and man became the keynote of his work. The inner spiritual and substantial self, engendered within the physical phenomenal personality, when finally perfected—by being united with God—constituting the "Christ within" of St. Paul, and the rebirth of the man on a plane transcending the material.

With the enhancement of his spiritual consciousness and the receipt of communication from spiritual sources, one truth was revealed to him in plentitude,—"The presence in Scripture of a mystical sense concealed within the apparent sense, as a



kernel within its shell, which, and not the literal sense, is the intended sense." The purely spiritual nature of religious truth and the interior identity of the ancient religions was insisted on, the exterior differences being of no vital importance; all that is essential in religion being of a non-historical nature. "It is not persons but principles, that it is the function of Revelation to declare and exalt, persons being of importance only in so far as they exemplify principles . . . . . The exaltation of persons instead of principles is precisely what constitutes idolatry, inasmuch as it implies the preference for the form to the substance, for the appearance to the reality." To materialise spiritual mysteries is to make an idol. "They are idolaters who understand the things of sense where the things of the Spirit are alone implied." As regards sects and churches, he retained a position of "independence of all visible communions," contenting himself with knowing himself to be, as he said, "a member of the Church Invisible, and not identifying himself with any particular section of the Church Visible." In the apathy of the Churches towards vivisection, he saw what he described as "the moral and spiritual death which has seized upon what is still called Christendom."

He was also led "to recognise as positive facts the doctrines, first, of Reincarnation and the soul's ability to recover, while in the body, the memory of things learnt and experiences undergone in previous lives, and to communicate of them to its owner; and, secondly, of the survival for an indefinite period of the images of events occurring on the earth, in the astral light or memory of the planet, called the *anima mundi*; which images can be evoked and beheld." He was told that he had been incarnated many times, and that "people are incarnated so long as there is an experience to be gained in the flesh-life by which they can benefit spiritually."

One of his experiences "the solemnity and importance of which," he says, "cannot be overestimated, whether as regards its own nature, or as regards its bearing on their work," was brought about by the polarisation of the whole of the convergent rays of his consciousness into focus on the highest plane of his being. In such condition, he says: "I found myself confronted with a glory of unspeakable whiteness and brightness, and of a lustre so intense as well nigh to beat me back . . . . . I knew it to be the "Great White Throne" of the seer of the Apocalypse. But though feeling that I had no need to explore further, I resolved to make assurance doubly sure by piercing, if I could, the almost blinding lustre, and seeing what it enshrined. With a great effort, I succeeded and the glance revealed to me that which I had felt must be there. This was the dual form of the Son, the Word, the Logos, the Adonai, the "Sitter on the Throne," the first formulation of Divinity, the unmanifest made manifest, the unformulate formulate, the unindividuate in-



dividuate, God as the Lord, proving by His duality, that God is Substance as well as Force, Love as well as Will, feminine as well as masculine, Mother as well as Father." Under this sudden burst of illumination, he had become "absolutely aware of the truth of the doctrine of the Duality in Unity of Deity to which that in Humanity corresponds, both alike being twain in one."

His work required the unfoldment of the understanding and the exaltation of the perceptive point of the mind to the highest levels of thought, and this had first to be done *in him*, the supreme means to this end being "purification and intensification of consciousness and will." "The first and most essential step to man's realisation of his due divinity is purification of body and mind." Of the importance his Illuminators attached to the quality of his food and the disposition of his sentiments, he had repeated proofs. As regards food, he was told that "man's perfect diet was grain, the juice of fruits, and the oil of nuts."

In 1877, he was engaged in writing a book containing a record of his and Anna Kingsford's experiences, which in due course was published under the title of *The Soul and How it Found Me*. This book has long been out of print, and what of permanent value there was in it is incorporated in *The Life of Anna Kingsford*. From the materialistic Press of the day (whether secular or religious) it was met with misrepresentation and suppression of the truths it contained.

In 1880, Anna Kingsford having completed her student course and obtained her medical degree, they were free to take up the work of their joint mission for which they had been prepared, and promulgate the teaching which they had received. In a communication which purported to come from Swedenborg, they were told to open their campaign by "a few parlour addresses." In consequence of this a room was taken in London for the purpose; and there, in the following year, they gave those lectures on Esoteric Christianity which constituted the first formulation of the doctrine committed by their spiritual Illuminators to them, the promulgation of which was to be a death-blow to the materialistic and idolatrous system, then prevailing in Church, State and Society—in Religion and Science. These lectures—constituting a "New Gospel of Interpretation," and "unsealing the Bibles of the West"—were afterwards published under the title of *The Perfect Way, or the Finding of Christ*. The work was accomplished only at the maximum cost of toil and suffering, and represented "the very life-blood of their souls shed for the world's redemption." Anna Kingsford, being in a lucid condition, said: "I see a fine bright-shining thread. It is our path; and it is a pathway of light. But, oh, so narrow, so narrow! And all around are spirits trying to lure us from it."



After the publication of *The Perfect Way*, the late C. C. Massey invited them to join the British Theosophical Society, of which he was then President. This, after some hesitation, they consented to do; and in January, 1893, Anna Kingsford was, on his nomination elected President and Edward Maitland Vice-President of the Society, which was afterwards known as the London Lodge of the Theosophical Society.

The publication, shortly afterwards, of Mr. Sinnett's *Esoteric Buddhism*, altered the status of the Theosophical Society, and their disagreement with much of its contents, and their attitude regarding the alleged "Mahatmas," and Mr. Sinnett's open hostility towards them and what they stood for made it impossible for them to continue as leaders of a Society, the majority of whose members, at that time, favoured Mr. Sinnett and his teaching; and, consequently, in 1884, they withdrew first from their positions of President and Vice-President respectively, and later from their membership of the Lodge, and sought in the Hermetic Society, which they and their supporters then formed, an independent platform for their teaching. This Society continued until 1887, when Anna Kingsford's ill-health prevented her taking further part in it, and it was discontinued. Edward Maitland read papers on such subjects as Hermetic Philosophy, Revelation, Mystics and Materialists, Mysticism, The Symbolism of the Old Testament, The Intention and Method of the Gospels, Higher Alchemy, etc., etc.

After Anna Kingsford's death, in February, 1888, Edward Maitland spent the remaining years of his life in writing and lecturing. He also edited Anna Kingsford's *Dreams and Dream Stories*, and her *Illuminations* as contained in *Clothed With the Sun*; and, particularly, he wrote *The Bible's Own Account of Itself*, *The New Gospel of Interpretation*, and *The Life of Anna Kingsford*, from which the foregoing has for the most part been written. In all this work he continued to have the help and support of Anna Kingsford whose death had freed her from a body of sickness and suffering which for some time past had prevented any work being done by either of them; for, after her death, she remained in touch with him "voluntarily, in order to do good."

In November, 1891, a small Society, known as The Esoteric Christian Union, with Edward Maitland as President, was formed for the purpose of propagating "The New Gospel of Interpretation" of which Anna Kingsford and he had been the recipients, but at the time of his death, which took place on the 2nd October, 1897, it had practically ceased to exist.

At the close of his life Edward Maitland said: "I can confidently affirm, dark, difficult, and painful as was our path, there never was an instant when I was disposed to falter or turn back, so absolute was my confidence throughout in the divinity



of our mission, so great the joy set before me in its accomplishment." Were I asked to condense into one short sentence his teaching, it would be "And the Kingdom of God is within you." The *spiritual* Christ is the real essential of Christianity and the subject of the Gospels, and it is only through the identity in condition of God within and the God without that the two can unite and blend.

SAMUEL HOPGOOD HART.

September, 1931.

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It has been suggested that perhaps it might be interesting to readers of *Psychic Science* if an abstract of the weekly lectures at the College could be written, somewhat after the fashion of Book Reviews, for insertion in the Quarterly Transactions. The lectures are often extremely interesting and would then reach the Country Members. If Lecturers would kindly do this, or would send me their notes for me to abstract, that would meet the case.

Editor.



## THE VOICE OF CONFUCIUS.

It is probable that the full force of Dr. Neville Whymant's small book on the subject of his psychic experiences (see Book Reviews) cannot be realised without some slight knowledge of the Chinese language, and I have therefore summarised a few remarks made by Professor H. A. Giles of the University of Cambridge, which may enable those who do not realise how very far removed is that language from European practice to understand its bearings. He says (Encycl. Brit. "China," p. 216):—

"If we take a page of printed Chinese and compare it with a page of Sanscrit or Arabic, the Chinese is at once seen to possess a marked characteristic of its own. It consists of a number of wholly independent units, each of which would fit into a small square, and is called a character." These letters have no connection with any alphabet.

"The origin of all writing is pictographic, but in Chinese alone certain pictures have survived. In the script of other countries they were gradually transformed into hieroglyphic symbols, and then became further conventionalised into the letters of an alphabet. In China these picture-characters then accumulated little by little till they comprised all the common objects which could be easily and rapidly delineated, to the number of about three hundred. Then came ideas suggested by the pictogram; thus 'a woman' under a 'roof' became the symbol for 'peace'." (Some cynics have suggested that the roof is an extinguisher!)

"The number of symbols now current is perhaps three thousand, and many variations have taken place.

"We have hardly any clue as to how Chinese was spoken or pronounced in any given district 2,000 years ago, although there are written remains long before that time; and in order to gain an insight into the structure of the characters now existing, it is necessary to trace their origin and development.

"Beginning with the colloquial, then, and taking a linguistic survey of China, we find, not one spoken language, but a number of dialects, all clearly of a common stock, yet differing from one another as the various Romance languages in Southern Europe, say French, Italian and Spanish, differ. Starting from Kwangtung, where Cantonese and, further inland, the Hakka dialects are spoken, and proceeding northwards, we pass in succession the dialects of Swatow, Foochow, Wenchow and Ningpo. Farther north we come into the range of the great dialect known as Mandarin (*Kuan hua*), or the 'official language,' which dominates nearly four-fifths of China proper. Among all these Cantonese is supposed to approximate most



nearly to the primitive language of antiquity, whereas Pekinese has receded farthest from it."

An instance of the complexity of the common tongue is given by the words in the diagram appended:—

## 你要我不要

= You wantchee my no wantchee. (Literal)

= Do you want me or not ? (Tonal)

## 事何必古

= Affair why must ancient. (Literal)

= Why necessarily stick to the ways

of the ancients in such matters ?

"The usual "pidgin" phrase, "You wantchee, me no wantchee," is the literal interpretation of the Chinese characters. The next phrase is an instance of the *Book language*. Turning now to this, with the object of explaining how it came to be so widely separated from common speech, we might reasonably suppose that in primitive times the two stood in much closer relation to each other than now. But it certainly is a striking fact that the earliest literary remains of any magnitude that have come down to us, should exhibit a style very far removed from any possible colloquial idiom. The speeches in the book of History are more manifestly fictitious, by many degrees, than the elaborate orations in Thucydides and Livy. If we cannot believe that Socrates actually spoke the words attributed to him in the Dialogues of Plato, much less can we expect to find the *ipsissima verba* of Confucius in any of his recorded sayings.

"If the mere manual labour of writing was so great, we cannot wonder that all superfluous particles, or other words that could be dispensed with, were ruthlessly cut away. So it came to pass that all the old classical works were composed in the tersest of language, as remote as can be imagined from the speech of the people, in which, in addition to the differences of symbolism, there was also the difference of tone which completely changes the significance of common words."

Professor Bernard Karlgren, the highest authority on Chinese phonetics, states: "Chinese script is not one of letters or phonetic symbols, but one of ideas, which does not permit us



to read off the old texts as they sounded at the time when they were written"; and, further on, "A Chinese can read the ancient literature himself, but he cannot understand it when it is read aloud, the reader not knowing how the words were read at the time when the text was composed and when they were still clearly distinguishable by the ear, has necessarily to read them in their modern phonetic version."

Those who have realised the difficulty of translating quotations from a language expressed by symbols which differ radically from ours, which is expressed by letters, will not be surprised that even eminent sinologues should differ in their interpretations of those symbols, which are in fact capable of each of the forms given as their meanings. Dr. Whymant's transcript of his notes in the first seance is most characteristic. He says: "It burst upon me that I was hearing Chinese of a purity and delicacy not now spoken in any part of China. . . . As the voice went on, I realised that the style of Chinese used was identical with that of the Chinese classics, edited by Confucius two thousand five hundred years ago. Only among the scholars of Archaic Chinese could one now hear that accent and style, and then only when they intoned some passage from the ancient books." He gives the conversation as follows:—

*The Voice*: Greeting, O son of learning and reader of strange books! This unworthy servant bows humbly before such excellence.

*Dr. Whymant*: Peace be upon thee, O illustrious one. This uncultured menial ventures to ask thy name and illustrious style.

*V.*: My mean name is K'UNG. Men call me FU-TZU, and my lowly style is KIU. I wasted more than three score years and reached the end of no road. Peace upon thy house. May I know thine honourable name and illustrious style?

*Dr. W.*: My humble name is WANG, and men call me WEN-TZU. My despicable style is WEN-TZU-TSANG. I have thrown away two score years in folly and I lack understanding. Will the Master teach me in words of wisdom?

*V.*: Alas, my shade is that of a single hair and knowledge is not in me. What is the honourable question?

*Dr. W.*: This stupid one would know the correct reading of a verse in the SHIH KING. It has been hidden from understanding for long centuries, and men look upon it with eyes that are blind. The passage begins thus: *Ts'ai ts'ai chuan éhr.* . . .

*V.*: It should be read in this way, O master of mysteries. (The voice then intoned the poem throughout, and on my asking



for it again, it was repeated.) Thus read, does not its meaning become plain?

Dr. W.: Indeed, O leader of the wise ones, it shines with a myriad lights. Here are other things I would ask of thy wisdom.

V.: Ask not of an empty barrel much fish, O wise one! Many things which are now dark shall be light to thee, but the time is not yet. They shall yield to thy touch in a day that is not yet born.

Dr. W.: Shall I ask of one passage in the Master's own writing? In LUN YU, HSIA PIEN, there is a passage which is wrongly written. Should it not read thus . . .?" But before I could get out even the details of the passage in question, the voice took up my sentence and carried it through to the end.

V.: You were going to ask me about the two characters which end the last two phrases; you are quite right. The copyists were in error. The character which is written *se* should be *i*, and the character which is written *yen* is an error for *fou*.

Dr. Whymant says: "There was no doubt that somebody or something had been speaking most excellent Chinese there that evening, better Chinese than I, with all my training and experience in China, could speak. Whence came it, and for what purpose?"

The two versions of the poem may now be given.

The version by Professor Legge:—

I was gathering and gathering the mouse ear,  
But I could not fill my shallow basket.  
With a sigh for the man of my heart,  
I placed it there on the highway.

I was ascending that rock-covered hill,  
But my horses were too tired to breast it;  
I will now pour a cup from that gilded vase,  
Hoping I may not have long to sorrow.

I was ascending that lofty ridge,  
But my horses turned a dark yellow;  
I will now take a cup from that rhinoceros horn,  
Hoping I may not have long to sorrow.

I was ascending that flat-topped height,  
But my horses became quite disabled,  
And my servants were also disabled;  
Oh, how great is my sorrow!

To this translation Professor Legge appended the note:  
"The whole representation is, however, unnatural, and . . .  
I can make nothing more of the piece than that someone is  
lamenting in it the absence of a cherished friend—in strange  
fashion."



But Dr. Whymant says that the Chinese Voice gave him a version which shows that the woman in the poem was sorrowing for a dead lover who returns to her as a spirit.

The new version:—

Feverishly gathering the mouse ear,  
I could not fill my shallow basket.  
He once enshrined in my heart called to me,  
And I put the thing down in the path.

While going up that rock-covered hill,  
My horses suddenly went weak;  
Let me pour out a draught from my golden vase  
And repel from my thoughts he who comes back.

Then while ascending that lofty ridge,  
My horses changed colour from fright;  
Let me pour out a draught from that horn vessel  
To break down that stabbing sorrow.

Climbing that flat-topped hill,  
My horses were finally stricken down;  
My slaves, too, were stricken down—  
He speaks! Oh terrible distress!

Dr. Whymant declared that he challenged the voice to explain certain obscure figures of speech, especially "My horses changed colour from fright." The voice explained that the horses could see the spirit of the dead lover even before the woman was aware of it, and sweated with terror, thus darkening in colour.

In all there were about a dozen sittings, at which Dr. Whymant assisted in exactly the same fashion as detailed in the account of the first sitting.

"The foreign voices seemed to chop and change in the most extraordinary manner, but the self-styled voice of Confucius was very regular in its incidence. . . . Altogether fourteen languages were used in the course of the twelve sittings I attended. They included Chinese, Hindi, Persian, Basque, Sanskrit, Arabic, Portuguese, Italian, Yiddish (spoken with great fluency when a Yiddish and Hebrew-speaking Jew was a member of the circle), German and modern Greek. Psychical research specialists declared that at this time Valiantine was developing 'foreign-voice transmission.' . . . What did worry me was my inability to find any satisfactory *normal* explanation of the phenomena. Even if the medium had been a first-class linguist, it was manifestly impossible for him to be speaking in Chinese and American English at one and the same time, and yet all the sitters had heard Valiantine carrying on a conversation with his neighbour, while other voices (two and three at one time) were speaking foreign languages fluently."



Dr. Whymant asks: "Whence came the voices and for what purpose?"

The first part of his question may be left unanswered for the present, but the second part certainly can be answered from the standpoint of the spiritualist.

"Fraud" can be eliminated at once, (1) because none but an expert in Chinese could even begin to imitate the phenomena described; (2) because Dr. Whymant was asked to the sittings solely as an interpreter of languages which no one there understood; (3) because even if a phonograph had been used, it could not have carried on a conversation; and (4) because of the obvious honesty and sincerity of the circle. This suspicion of "fraud" has been worked to death.

The voice claimed to be K'UNG; not K'UNG-FU-TZU, which latter would be arrogant and incongruous with the Eastern mode of self-depreciation. (One critic has already remarked that Confucius would not have described himself as K'UNG-FU-TZU. Well, he didn't.) But the point is immaterial; the voice spoke at first in an ancient dialect, which has been a dead language these many centuries, and latterly in more colloquial and modern Chinese.

Well, then, what inference can we draw, but that among the spirits whose voices were heard, there was one Chinese spirit from a far distant past there present, who remembered the Classics of Confucius and could recite them in what seemed to be the ancient tongue. That spirit could converse in that language and could correct the errors he saw in the mind of his interlocutor (p. 48). He also knew of Dr. Whymant's indisposition (p. 49).

To many people the idea of spirit-return is simply incredible, *whatever evidence may be brought*. The S.P.R. heard the case in 1927. They thanked the lecturer for his "valuable and interesting paper."

I give the above as stated. I am aware that it has been sharply criticised, but it seems to me well supported by the new version of the poem, which should be the point on which criticism should be directed.

It would, perhaps, have been wiser of Dr. Whymant had he said that the new intonation *may* have been the original Confucian intonation. Criticism has been mainly directed at the implication that it actually *was* Confucian. It has been pointed out no one can say what was the old method of pronouncing Chinese.



## THE USE OF THE SUBCONSCIOUS MEMORY BY CONTROLS.

NOTE.—“Jamming” has been suggested as an explanation. My difficulty in accepting this lies in the fact that “jamming” is the work of an outside force. No one jams his own signals. The German Navy jammed the signals of the British Navy (and vice versa), but neither the sender nor receiver in either fleet jammed their own signals, for obvious reasons. Moreover, it is curious that such jamming should occur at the critical point, with none before and none after. NI.

EXAMPLE.—*Control*: “She has her dogs with her.”

*Sitter*: “What does she call them?”

*Control*: “You are thinking of their names. Don’t do that and I will try and get their names.”

The names are not given.

Let us assume that the above message was actually given by a Spirit control. The clear implication then is that the control deliberately tried to read the sitter’s “mind,” and was partially successful. The fact of the sitter thinking of the dogs’ names prevented the names from being given.

It was, in fact, as though a man were to think of “King Charles II.,” and his friend were to say: “You are thinking of an English King,” but could not say which. The very fact of his being able to get so far would prove that he had read his friend’s mind up to a point, but after that ran against a barrier and could get no further.

Two questions arise:—

(i.) Why did the control try to read the sitter’s mind instead of getting the information from the communicant?

(ii.) How did the control get so far, and what caused the final failure?

It is proposed to consider the latter point only. Man has a physical, or conscious, brain, and an etherial or subconscious brain. The mind functions in these two brains, and possibly in at least one more—still deeper than the latter. Let us, for present purposes, consider only the physical and etherial brains.

In clairvoyance, clairaudience, telepathy, hypnotism, psychometry, it is etherial brain that functions. At the same time, it must be remembered that the medium, when not in deep trance, does function in the physical brain as well. To what extent the medium can use the etherial brain I am not prepared to suggest, but the factor is not constant. In telepathy the etheric brain presumably sends out etheric waves,



which are caught and registered by the "distant" etheric brain and by some unknown process brought into the physical brain. Ether is the conducting medium. It is all around us, in us, and of us. It would appear to pervade the universe and possibly space.

We believe that the spirit world is all around us. If so, it must exist in the ether. It would therefore appear reasonable to suppose that when a spirit communicator communicates with a control, the process is by means of etheric waves. Why should one suppose anything else? There is the conducting medium. Why should we suggest it is not used? If, then, a communicator transmits thought by means of etheric waves, why should not the control do the same on the sitter if required, and thus "tap" the sitter's etheric or subconscious brain? Now, how does all this affect the problem of half success at reading the sitter's brain?

Let us take, as illustrative, a typewriter, whose letters are in one straight line. In front of them is the writing paper in position. Suppose the letters to represent the etherial, and the writing paper to represent the physical brain. Let us also suppose that an inspector is called in to remedy a defective letter, and that the owner of the typewriter possesses the key actuating that particular letter, thereby forcing it on to the paper. The inspector will say: "You have moved the very letter I want, so that I cannot inspect it, and until you release it and let it fall back into its proper place, I cannot report on it." So also the spirit control says, in effect: "I have looked into your etheric brain and find you have moved the 'key' containing the dogs' names into your conscious brain. I can do nothing until you release your hold on it and let it slip back into your etheric brain."

Is it possible that that is the explanation?

Or, to take another analogy—of a sergeant inspecting the rear rank of two ranks of soldiers. Whilst doing this one of the men is called to the front rank for some purpose. The sergeant then comes to the place this man has vacated, and consequently reports: "Pte. Johnson has gone to the front rank so I cannot report on him, because I am unable to leave the rear rank."

The problem still remains as to why the sergeant cannot leave the rear rank—i.e., why the control cannot read the physical as well as the etherial brain. Possibly the wave lengths are different, those of the physical being beyond or below the range of the spirit's functioning ability.

In "thought reading" on the earth plane the conditions are, of course, reversed, the subject having then to concentrate his physical brain on the matter thought of by the operator.



The subject is of interest on account of the great preponderance of the information received from spirit controls being within the capacity of the subconscious brain of the sitter.

The above, being the effort of a tyro in such matters, is probably all trash, but, if so, the real answer would be welcome.

One cannot overlook the possibility that some controls may be better at reading the etheric brain than others. Their capacity is not infinite. But can we say they never practice it? If so, we must relegate the above message about "the dogs" to—well, the dogs!



## THE MEDIUMSHIP OF MRS. MURPHY LYDY.

(Dictated by the member to Mrs. Hankey, at the British College, on 7th October, 1931. His name not to be used in any publication.)

## A MEMBER WRITES AS FOLLOWS:—

In the July issue of *Psychic Science* were published the impressions of several members of the College who had sat with Mrs. Murphy Lydy, and I would like to add my testimony of a trumpet voice sitting with this medium.

I was a stranger to the College when I had my first sitting. I was, of course, *very sceptical and suspicious*, having been warned by leading spiritualists to be on my guard against manifestations of the direct voice in a dark room, as nobody knew how these phenomena were produced.

About ten people attended this particular seance. After the usual prayer by Mrs. Lydy, the room was darkened and became so pitch dark that I could not see my own hand before my eyes.

Within a short time the voice of "Sunflower" (the control) came through and began speaking to several sitters. I was sitting about eight feet from Mrs. Lydy on her right, a gentleman being between us; my wife sat on my right hand side. Several spirit voices across the room conversed with their friends in Swedish at a distance of about fifteen feet from my seat.

Mrs. Lydy had asked us to sit perfectly straight, not to cross our hands, nor to cross our legs. When the voices were produced I was naturally eager to catch the sounds, so I bent forward as much as I could without making the slightest noise, resting my elbows on my knees, when all of a sudden the voices stopped, and the control said: "The vibrations are broken; someone is not sitting straight." The voice then came over to me, and spoke apparently from right under my feet, saying, "You are not sitting straight; oh, please, will you sit up straight." It was impossible for anyone to have heard any movement of mine, or even to have seen it, for, as I said before, the room was so dark I could not see my hand before my eyes.

Later on in the seance I spoke with my son, my sister-in-law, my father, my mother and a friend who spoke only German. The voices floated round me, and several times came directly from behind my back, which is all the more noticeable, as it is a well-known fact that it is impossible for any ventriloquist to throw the voice in that way.

My son had passed over three months previously, and in order to identify his presence I asked him to repeat to me the last words I said to him before his passing, having in my



mind a promise I had made to him a few days before, when, to my amazement, he repeated to me the exact words I had uttered mentally at the moment of his passing over. These words are too sacred for publication, but I wish to state that I had forgotten all about them in my anguish, yet my boy could tell me *the very words* that had been in my mind at that moment.

A few weeks later the College gave a public reception in honour of Mrs. Murphy Lydy at the Queen's Gate Hall, where I was present. Since several members have written about their experiences on this occasion there is no necessity to add any further, except the following incident:—

During the interval, when the audience had left the room for refreshments, Mrs. Lydy remained alone on the platform, and a lady approaching asked Mrs. Lydy if she could listen through the trumpet because she had not been selected for a personal demonstration. This lady listened at the narrow end of the trumpet, and I asked Mrs. Lydy's permission to listen at the other end. She graciously consented, so I stood in front of her, my face being distant from hers not more than two feet. With my *left* ear I heard a spirit voice in the tube, in a peculiar concentrated form, which I can only describe as narrow and squeezed together. At the same time, with my *right* ear, I heard the same voice at a distance of about two yards, seeming to come from the centre of a circle about three yards in diameter, but re-echoing or vibrating within the circle, giving the same impression as the ripples caused by a pebble thrown into a smooth pool.

The room was fully illuminated, and I looked steadily into Mrs. Lydy's face during the demonstration; her tight lips were firmly closed together; not a muscle in her face or throat was moving, and I scrutinised her carefully so that not the slightest suspicion of ventriloquism could remain.

I asked Mrs. Lydy how she could explain this phenomenon, and she said she did not know herself, as sometimes the voices were inside the speaking tube, and at other times seemed to float around the exterior of the trumpet. In fact, during Mrs. Lydy's public demonstrations it often happened that the audience could distinctly hear the spirit voice which could not be heard by the person listening at the trumpet, and Mrs. Lydy used to ask the spirit communicator to speak *into* the trumpet, not *around* it. But in this instance I distinctly heard the voice directly inside the tube and outside simultaneously.

I do not know what to make of this, and I simply give it as an interesting observation. Perhaps some of your readers may have an explanation to offer.

(Signed) \_\_\_\_\_.



SEANCE AT THE BRITISH COLLEGE OF PSYCHIC SCIENCE,  
June 17th, 1931, with Mrs. MURPHY LYDY, the  
trumpet medium from U.S.A.

Aunt Hannah was called several times, and when the sitter, Mr. K., asked if it was his aunt, the trumpet came to him, and the following came through in a good clear voice:—

“Yes, your father asked me to come and speak to the boy first, and say how sorry he was that he did not agree with you about this life and the truths you tried hard to teach him. Mother is here with Father, too.”

Mr. K.: You haven't been before to me, have you?

Aunt H.: I have been and spoken many a time, but nobody has heard me, so I just don't bother much. It all seems so wonderful.

Mr. K.: Father has realised now that I was right, then?

Aunt H.: Yes, he was asleep then, but he is awake now. He asked me to come first, but he is happy now with Mother, and they are so proud of what you are doing. Father is coming to speak now.

Mr. K.: That is fine, Father.

Father: My boy, I should apologise to you, you knew more than I did. I didn't investigate; I denied something I knew nothing about. You are not lonely in your work now; the little girl by your side helps you such a lot.

Mr. K.: What do you think of all our work, Father?

Father: We are both very proud, and it makes us very happy. I shall help you, my children. I want you to keep on till you reach the highest plane on earth, then there will be no hard climbing for you when you land over here. Keep climbing together. I know now and understand all. God bless you, my children. Good-bye.

The name Fred Martin was called through the trumpet.

Mr. K.: What speed are you travelling at to-day, Fred?—70? A very hearty laugh came in the trumpet. Fred: I get all the power out of 'em that's in 'em. There wouldn't be so many accidents if people wern't so slow and get in other people's way. I didn't wait, I used to go round 'em. A Sitter remarked that she appealed to him to take charge when a 'bus driver was rather reckless on the road from Hastings to London. He jocularly replied, “Was he too slow for you?” Mr. K.: Will you help, Fred, when we travel again on the great high road? Fred: Give me the open road and I'll see you through. I always have done, haven't I? Think about me sometimes, don't forget me, and remember me to any old pals. Good-bye.



## HOW I OBTAINED THE DIRECT VOICE IN MY OWN CIRCLE.

BY F. V. REUTER.

When I was in London last autumn, I met the well-known clairvoyant, Mr. Glover Bathom, several times. At my request he gave a sitting to my chauffeur, a young Hungarian, who had also been gifted with clairvoyant faculties. Mr. Botham, after telling him many quite correct things about his relatives and family life, stated his opinion that, if we were to sit regularly with the chauffeur in our circle, we should end by getting the direct voice. After returning to Germany, I decided to try the experiment. However, it was not until December that my professional duties allowed me time to begin to sit more or less regularly.

Our small circle consisted at first of my mother, myself, the chauffeur and another young man, by name Helbig. There are no class distinctions in psychic research, and as the chauffeur is a very intelligent, well-informed young man with excellent manners, our circle proved exceedingly harmonious. We sat around a medium-sized table, upon which we placed the trumpet, both ends of which were illuminated. We placed our hands so that we were always in contact with the little finger of the next neighbour, and this control precaution we have continued to enforce up to the present day. It is never omitted. The chauffeur sat between my mother and myself, the other young man sat between us on the other side. At a little distance from the table we placed on the floor a shaded red light, with a view to experimenting from time to time with light. I may say here, that while we have repeatedly had table levitation and telekinetic phenomena in red light, we have never had the patience to try and develop the voice in light. Such attempts only retard development, and as we were only experimenting for our own pleasure, there was no reason to make conditions unusually difficult. At the first sittings we had nothing except the usual table movements and raps. After about 8 weeks we began to get touches on knees, hands and shoulders, and the trumpet began to move around on the table, being occasionally lifted slightly. Helbig, the fourth sitter, once reported that a hand coming from the side farthest away from my mother pressed strongly upon his left shoulder. Afterwards we discovered the print of a thumb and three fingers in some whitish substance upon his sleeve (probably ectoplasmic prints). Once his chair was pushed to and fro, so that for a few moments he was in constant motion. I sometimes played the violin for short periods to enliven the vibrations: the violin and my hand



were repeatedly seized and moved while I was playing, as though someone wished to guide my hand.

Our first definite success occurred about six months later, upon an occasion when our circle was 10 in number. Among our guests were Mr. Dennis Bradley's sister-in-law and her husband, Herr Günther. Mr. and Mrs. Günther have several times obtained the direct voice together with Mrs. Bradley, whose mediumistic powers are well known. Upon the occasion on which I now speak, the trumpet movements were sweeping and energetic; and several clearly discernible whispering sounds issued from the trumpet, the sounds being, however, too indistinct to distinguish any words. We were left in doubt as to whether the presence of Mrs. Günther were responsible for the phenomenon until several days later, when some clearly understandable words were spoken through the trumpet, which at the time was lying motionless upon the table. The words spoken were in Italian: "Nicolo caro Florizello." (Nicolo dear Florizel.) Nicolo, I may mention, is the intelligence who claims to be my spirit guide, Nicolo Paganini, the famous violinist, who has sent us many messages in our own private circle, as well as through strange professional mediums. Immediately after light had been turned on, I examined the mouthpiece of the trumpet and ascertained that it was quite dry. I am aware that many persons claim that genuine spirit voices when speaking also cause moisture in the orifice. I admit, however, that the phenomenon seems infinitely more genuine when this is not the case, and I desire here to emphasise the fact that, whereas upon later occasions we have had spirit voices speaking for a period of at least half an hour, the mouthpiece has invariably been found dry afterwards, which would be impossible had a human spoken into the tube for such an extended period. It is also distinctive of the phenomenon, that though the trumpet revolves on the table and turns in the direction of the person to be addressed, it seldom lifts itself off the table. This is an interesting and evidential point, as if one of us were to speak through it, it would be necessary to raise the tube, as one cannot bend low enough to take the mouthpiece into one's mouth, the only way to counterfeit at all successfully a spirit voice. Of course, the chain of hands prevents the trumpet being tampered with in any case.

Several days later we had a still more successful sitting in the house of some friends in Dresden. Upon this occasion the table rose into the air about a dozen times in good light. Two voices spoke through the trumpet, both personalities being identified, and we received 3 apports in the form of 3 coloured beads, blue, white and yellow. It was interesting that a young lady present predicted the arrival of the second and third



and the accent of Herr H.'s brother, they never have anything distinctive about them, always speaking in a toneless whisper, leads me to hazard the theory that the manifesting intelligences are rarely speaking with their own voice, but that they make use of a sort of collective voice, into which they are only upon rare occasions able to infuse their own earthly accents. In such a very polyglot circle as our's invariably is, it is small wonder that the co-operating intelligences sometimes find difficulty in moulding a very distinctive voice, and, as the supply of force placed at their disposal seems, in our case, to be limited, it is not surprising that they should make the best of a bad bargain and content themselves with a sort of emergency voice, which is, so to speak, passed around and which each entity makes use of in turn, as the case may be. According to this theory the voice itself would not actually be the voice of a discarnate, but a voice materialised through collective force. The voice only becomes a spirit voice, or the tool of a spirit entity, after temporarily passing into the possession of the spirit who wishes to speak. In short, it may be likened to a public telephone, to be made use of at will. I think this theory is the most logical one in the present case, though I am sure there are many ways of producing the direct voice, and that there are many cases when the entities each have a voice of their own.



## THE EFFICIENCY OF CONSCIOUSNESS.

BY MRS. CHAMPION DE CRESPIGNY.

The truth of the saying, "East is East, and West is West," is never more apparent than when applied to the processes of individual evolution. So widely different are they that each finds it difficult to understand the other's point of view, and is inclined to regard the alternative method with distrust.

We in the West are essentially practical. The expansion of our powers of reaction and opportunity for observation has been achieved through the perfecting of instrumental devices born of man's intellect, for the purpose of extending the limits imposed by nature on the physical senses. To satisfy the eternal urge to know what lies "beyond," the man of the West has looked outside himself for the means to explore the unknown. His sense of vision, for instance, limited to the narrow range of the visible spectrum, has found amplification in external physical aids, such as the telescope, the camera, the microscope and X-rays, to widen the powers of perception of a consciousness that plays the part only of a receiver. The Western consciousness has been content to remain in a condition of passivity, depending for the widening of its horizons on these external adjustments without an effort to make those adjustments itself.

In the same way the world of sound has had its boundaries pushed far beyond their original limits, through channels opened by intellect. Through, first, the sensitive flame, followed by many other methods, the story of worlds has reached the Western consciousness of which, but for those artificial aids, it would have been totally unaware. But consciousness itself has done nothing about it. It has received the benefit of widened horizons and increased opportunities for reactions offered to it by scientific discovery; but it has made, here in the West, no serious effort through training and development of will-power, to awaken its inherent potentialities; allowing them to remain latent, without attempting to increase its own efficiency in making fresh contacts and exploring certain aspects of nature to which the normal individual is blind and deaf.

In the East the ideals are reversed. The development of the inner-self, with the power and knowledge accruing as a necessary result, has always been held to be of greater account than knowledge attained through devices born of the brain. By strenuous practice and exercise of the will the "*wise man*" of the East trains his consciousness to extend the area of its "awareness." While the West contents itself with exploring nature with practical aims in view, through physical means, the East is more concerned with training and expanding the



powers of the "receiver" within, until it breaks through the limitations of mere passivity and is able to explore for itself and to make contacts through *experience*. No machinery due to scientific discovery, no cunning device of man's brain has as yet opened the door to these more subtle conditions of matter, these worlds interpenetrating our own and pulsating with vibratory forces to which the physical senses are unable to tune in.

The path of attainment is a difficult one. No student graduating for efficiency in physical science has a harder task to perform.

Mastery of the flesh through self-denial and sacrifice, mastery of the mind through concentration and infinite patience; development of the will as the natural corollary, bringing its own reactions, of both; all must be met and conquered on the road to fulfilment. Christ Himself trained in the wilderness. Obedient to laws He had come to fulfil, not to destroy, the limitations of His fleshly garb had to be overcome before He knew the cities of the world were at His feet, and went forth to use the powers attained for humanity's good.

At first sight it might be objected that this inner development of the holy man of the East savours too much of egotism, is too definitely centred on the self; that where the Western Christian doctrine teaches service to others, the Eastern standards are entirely concerned with the individual. But the Eastern will tell you that from the very practices essential to the successful evolution of the consciousness, there emerge attributes and a purity of thought and action that benefit all who may come within the radius of influence. The protagonist becomes a focus through which all that is holy and pure can reach mankind from higher conditions. The adept can adjust his "awareness" as we adjust our wireless set and tune in to the wave-lengths that prompted the Apostle to exclaim on the occasion of the Transfiguration, "Master, it is good for us to be here!" Having conquered the world, the flesh and the devil, he becomes a channel through which the water of life can flow unimpeded to a thirsty world.

It is not the Western way. It probably never will be; but this development or expansion of consciousness—and let no one imagine it to be easy of achievement—is what lies at the root of the objections urged by different forms of philosophy against spiritualism and the use of mediums. As man has within him the latent power to explore worlds hidden from normal sight, they argue that to fulfil the requirements of his evolution to the full he should endeavour to be independent of intermediaries, whether animate or inanimate. That all the powers for discovery and the acquirement of knowledge lie within himself, and that he should be able to make his own contacts with supra-physical conditions without the aid of extraneous inventions or assistance.



Those who have trod but a few steps of the path know this to be possible; but, like Martha, we of the West are perhaps too busy keeping our house in order to adopt the ways of the East. And so long as we live upon this terrestrial globe our first duty is to make it go round.

ROSE CH. DE CRESPIGNY.

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### DEATH AND LOVE.

I wait death's summons with untroubled heart;  
For well I know that wheresoe'er I roam  
Your love will strengthen me to play my part,  
Your life will be my haven and my home.

I know that in each world, each sphere, each plane,  
Your law, our law of laws, will still hold good—  
The law by which as often as they wane,  
The fire springs of your being are renewed;  
The law which is your breath, your word, your will.

The law by which the stars of midnight move;  
The law through which all better laws fulfil  
Their world-wide purposes—the law of love—  
The law of self-transcendence through self-loss;  
The law of life through death upon the Cross.

EDMOND HOLMES.

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### FROM MRS. U. G. BURROWS.

*Mrs. Garrett's Control*: "Your husband is holding up a library book, which he says has been lying near your bed for a few nights. You have not read it. He says will you look at page thirty-six, and in the last two paragraphs you will find something which is to do with us, which may be taken as a sort of love message."

When I got home I looked at the library book which was by my bedside, and which I had not yet read, as I thought it appeared to be a very stupid book, and on page thirty-six in the last paragraph I found these words: "He was a man . . . sublimely masculine, and Una adored him."

The name of the book was "Very Private Sin," by Laurence Oliver. My Christian name is Una.

October, 1931.



## NOTES BY THE WAY.

## MEDIUMS' RECEPTION AT QUEEN'S GATE HALL.

BY MISS SHAFTO.

On Wednesday evening, the 14th of October last, the College held a reception for its Mediums at the Queen's Gate Hall, which was well filled. The platform was decorated with plants and flowers, a gift from one of the members. A beautiful Chinese shawl, which had been presented by Lady Rhondda, was on view, and this was sold in aid of the College funds. Mr. Denis Conan Doyle presided.

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Mrs. BARKEL explained why there are so many Red Indian guides, and the reason why they make such good controls. Through her guide, "White Hawk," she learned that the Red Indian tribes were taught how to hold intercourse with their spirit friends. They were taught that all growing things—flowers, trees, plants—were the *Mother* aspect of the Great Spirit, and animals the *Father* aspect. At the age of ten or twelve they had to leave their tribe and go out in search of their guides. When ten years old her guide was sent out and walked for many weary miles; hungry and tired at the end of the day he lay down under the shadow of a rock and rested, in the hope that his spirit-guide might come to him in a dream, but without result. The next day he climbed a mountain, and while resting from the heat of the sun, he had a vision of a beautiful white bird, apparently a white hawk, and on his return home, regarding this as an omen, he was trained that he might become a Medium for his tribe.

Red Indians are taught telepathy in order to be able to respond quickly to the thoughts of those on the same plane as themselves, and this receptivity of thought enabled him, as a control on the other side, to receive messages from those who wished to communicate. North American Indians developed their psychic powers quickly because they come into close contact with Nature.

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Mrs. MASON told us how she became acquainted with "Maisie," saying that many of her listeners were in a much better position to tell this story, as she knew so little of what went on while in trance. "Maisie" was first brought to her by another guide, "Abdullah," and at first could hardly speak English at all. During their five years' work together, Mrs. Mason had become much attached to "Maisie," who is such a faithful worker with her.



Miss JACQUELINE gave some interesting clairvoyance with evidential and unusual names, which were quickly and easily recognised, and though she told us that she felt somewhat at a loss, having nothing to hold for psychometry, this did not appear to affect her clairvoyance in any way.

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Mrs. GARRETT, who is so widely known as a trance Medium, showed a new development in her mediumship by giving delineations of spirit friends in various parts of the hall, with striking illustrations of distinguishing characteristics (such as a peculiar walk, etc.), and detailed messages which were immediately recognised, both Christian and surname often being accurately stated.

\* \* \* \* \*

Mr. SHARPLIN told us how he got into contact with "Chang" about ten years ago. In 1924 he had his first invitation to the College, from Mr. and Mrs. Hewat McKenzie, and Mrs. McKenzie had asked if he would come to London and take up work for them; but at that time Mr. Sharplin was engaged in a good deal of healing work, and felt it would be unwise to give this up. On visiting the College a year later, the question was again raised, with the result that Mr. Sharplin eventually accepted the invitation to work at the college, and has never regretted this decision. He was especially grateful to Mr. G. R. S. Mead, who sat regularly once a fortnight, and always at the end of the sitting gave Mr. Sharplin the benefit of what he had learned. This was most valuable to him in his work.

\* \* \* \* \*

The kind of opposition which we meet from the less-informed clergy is illustrated by the attack upon Spiritualism by the Rev. A. J. Talbot Easter, of St. Paul's, Sheffield, who declared from the pulpit that "Christians cannot be spiritualists." This statement was well met by the Rev. Dr. Frank Ballard and by the Secretary of the Sheffield Psychical Research Society, Mr. O. J. Wendtland. Dr. Frank Ballard, on the scope of that Society, has said:—

A note by the Rev. Dr. Frank Ballard on the scope of Sheffield Psychical Research Society is worth consideration by other Research Societies. He says: "The Sheffield S.P.R. is not a Spiritualist Society, but maintains an open mind for all the results of Psychical Research. It thus comprises four distinct attitudes: (1) Purely scientific research, irrespective of creed or consequences; (2) Spiritism, which believes it to be definitely proved that human beings do survive death, and may under certain conditions still communicate with those whom for a while they have left on earth; (3) Spiritualism proper,



which, upon such a basis, adopts a Christian belief resembling on the whole, that which is usually known as Unitarianism; (4) Christian Spiritualism, which accepts and builds upon the conception of Christian truth generally called Evangelical."

Mr. Easter has qualified his utterance by saying that "he did not mean to imply that Spiritualists were not living Christian lives in the accepted sense of the word, but that they could not be Christians so long as they maintained that it did not matter very much about the Trinity and the Holy Incarnation." This is the dogmatism which has separated Christians, not merely Greek "Orthodox," Roman Catholics, Anglicans, Free Churchmen, and a thousand subdivisions of these, but is the reason why so many men and women nowadays have renounced the Christianity of Jesus, which is in perfect line with all subsequent discoveries. Those who maintain that real Christianity depends on *any* theological tenets and not on the spirituality which results in "Christian lives in the accepted sense of the word," are perpetuating the divisions which are being slowly but certainly effaced by the undogmatic teaching of Christ.

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## CORRESPONDENCE.

*To the Editor of Psychic Science.*

Sir,—I venture to suggest that an important word may have been omitted in the Report of Power's Address sent to you for publication. With reference to the Spiritual Government of the "Christ Spirit," Power is reported to have said, "Not the Christ of 2,000 years ago." If the word "only" has been inadvertently omitted the sentence is intelligible. The energy of Light is not only manifested in sunshine, but in relation to our planet its supreme effect is seen and felt in connection with the sun, otherwise we should know very little about light. How can we know the nature and character of the Christ Spirit apart from the manifestation 2,000 years ago in Him who was first called Christ? Those who saw Him found the light of the knowledge of the Glory of God in the face of Jesus Christ," and those who study the Character depicted in the Gospel find that knowledge still. "The Christ of 2,000 years ago is the Anointed because He was, and is, the filled receptacle (pleroma) of the Divine Spirit, the Sun of Glory," and hence the revelation of the character of the one Supreme God. Character is the dominant factor in the Universe, nothing else can be compared in worth with Character. The Glory of God is the Character of God, and the homage which has been rendered to Jesus Christ is a witness to the fact that He has manifested the Character of God. The world needs a Human Image of the God whom no man can see. A Spirit, however glorious, which cannot be recognised in a Human Aspect remains unknowable. A "Christ Spirit" remains an abstraction if dissociated from a Son of Man. This is not theory, it is a matter of experience, that is why the Eternal Logos dwelt among us, and may be still apprehended as a Human Friend however highly exalted He may be.

H. A. DALLAS.



## BOOK REVIEWS.

"THE NEURAL ENERGY CONSTANT."

A Study of the Basis of Consciousness.

By John Bostock, M.B., Hon. Neurologist, Brisbane General Hospital.

This book should be criticised by a neurologist. It deals with the structure of the neo-pallium, and Sir John Macpherson, who writes the Foreword, justly remarks that "with the development of the neo-pallium in the higher vertebrates, a factor of great importance, namely 'fine adjustment,' is brought more prominently into evidence and completes the so-called hierarchy of the nervous levels."

This neopallium, consisting of nervous substance, is developed in successive steps from the primitive reptilian brain up to the anthropoid apes and man, and unquestionably represents the organ of associative memory. But the development of this organ must be associated with a primitive urge which is more than the consequence of the advancing use of the primitive senses. This, Dr. Bostock does not recognise, and says (p.24) that life was originated by protoplasm, and (p.20) that "not a few eminent people including Sir Oliver Lodge, have alleged that their spiritualistic researches show evidence for the belief in the existence of the soul after death. This may be so, but, until it be more conclusively proved, it is permissible to view the matter with an open mind."

It is, therefore, obvious that no useful criticism can be made from the point of view that the existence of the soul after death is conclusively proved; and not only so, but the facts of exteriorisation prove that the soul already exists as the energetic link between the directing mind (or spirit) and the material body.

S. DE B.

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"WE ARE HERE."

A book with an introduction by Sir Oliver Lodge must necessarily command attention, but in "We Are Here" (Rider 7s 6d) we find a record of communications with the other world built upon a volume of evidence that should claim attention on its own merits. The compiler is Judge Ludvig Dahl of Norway; the chief communicators on the other side being his two sons Ludvig and Ragnar, and the medium his daughter Ingeborg.

The success of their experiences emphasises the value of the family circle, where the medium and principal sitters are keyed to the same dominant note. The home of the Dahls must have been almost ideal as a background; harmony, happiness and family affection, added to the love of music, should have created conditions as nearly perfect as they are ever likely to be in an imperfect world. The phenomena were observed and recorded by a man whose life-work had been the sifting of evidence and whose conclusions should therefore carry special weight. The result is a volume which must be considered an important addition from Norway to the literature of psychic research, and especially suitable to put in the hands of the beginner.

The apparently abnormal movement of flowers on a writing table was the first phenomenon to arrest the attention of the family. On its repetition the Judge's daughter Ingeborg proposed that a table seance should be attempted, and from these early tentative experiments, communications of an unusually lucid and satisfying description were gradually established, "Ingeborg's" mediumship proving to be of a very high order. The fact that the seances took place within the family circle does not seem to have had a narrowing effect on the type of communications received; they appear to have dealt with matters of uni-



versal importance and throw light upon some of the questions which vex psychical researchers in all countries.

The book should be read by all interested in the subject from whatever angle, and reinforced by the foreword from the pen of Sir Oliver Lodge should command a wide circulation.

R. C. DE C.

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THE NEW GOSPEL OF GOD'S LOVE.

By the White Brotherhood, by the hand of Mabel Beatty.

Wright & Brown. 4s. 6d.

This book is not a "New Gospel" in the strict sense of the words, but an enlargement of the existing record. It is a mine of information on those deeper aspects of Christianity which are now so prominently coming into notice. It expresses the truth, so hard to be realised by the average mind, that not the form but the meaning of Scripture is the essence of Religion. My own slow progress in distinguishing Essence from Form is enough to make criticism a matter of caution and delicacy. Nevertheless, this distinction must be faced. There are many writings of the present day, such as *The Scripts of Cleophas*, which may be taken as examples of enlightenment from remote ages on the early development of Christianity. These all recognise that our New Testament gives but a very imperfect record of the sayings and doings of our Lord and Master. It is, of course, well-known among scholars that the original versions of the Synoptists have long been lost. The Vulgate (from which our New Testament is mainly derived) was the collation published by Jerome in 385 A.D., fifty years after the Council of Nicaea had laid down the creed that bears its name.

The present volume treats the New Testament with full respect, but gives certain additional information which, if it can be depended upon, gives a fuller view of the Life of the Teacher, who is for all Christians, the great Revealer of the essential relation of Man to God. It is noticeable that it also speaks (p. 96 and 98) of the entombed body as having "disintegrated," and alludes to St. John as far transcending the other disciples in his comprehension of the Divine Message of the Master, as indeed is manifest in the Gospel that goes by his name.

S. DE B.

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ON THE EDGE OF THE ETHERIC.

By J. Arthur Findlay. Rider & Co. 3s. 6d.

This is a plainly and simply written account of the mediumship of Mr. John C. Sloan, the Glasgow trance and direct voice medium. Mr. Findlay is a well-known and successful man of business, highly honoured in Glasgow, a fact which will aid many to realise that strange as are the phenomena he recounts, they are not told by a man likely to be misled. The late Sir William Barrett mentions this in a Foreword to the privately printed book, *An Investigation of Psychic Phenomena*, which preceded the present volume. I can say that nearly all the information given here as told by the Direct Voice has been received by myself in weekly (unpublished) communications given me from my own friend in the Unseen by a medium who lives in my own family, who, I am quite certain, knows nothing of Mr. Findlay or Mr. Sloan. The book is a straightforward and simple account. The author agrees in the tripartite nature of Man, but uses the word "soul" (p. 16) for the Mind, and the "spirit" as the etheric body. Most communications reverse this order, which seems more appropriate for the energetic intermediary between Mind and Matter. There are two or three misprints, such as "Mr." for "Mrs." on p. 113. The book is an excellent testimony to Mr. Sloan's character and genuineness.



## . . . . . AND AFTER.

By H. Dennis Bradley. T. Werner Laurie. 1s 6d.

After reading the announcement of this book in the "Daily Express," it was a pleasure to find it very different from the "exposure" I had been led to expect. The work contains 397 pages, and only from page 310 onwards is there definite exposure of Valiantine's fraud in making prints on smoked paper with his toes. These prints were attributed to Sir Arthur Conan Doyle and others. One wonders how Valiantine could have got rid of his shoes and socks and put them on again without immediate detection. Putting smoked paper *on the ground* within reach of his feet would seem to have invited this method of transparent fraud. The genuineness of his voice mediumship is not impugned, it is accentuated. It seems a pity to have discredited a medium who has given such remarkable phenomena as are recounted in *The Wisdom of the Gods*, and in Mr. Whymant's experiences, by allowing him to attempt a form of mediumship which is evidently outside his special powers.

Mrs. Osborne Leonard, Mrs. Barkel, Mrs. Scales, Mrs. Garrett, and Mrs. Hester Dowden all receive Mr. Bradley's commendations. He also "accepts nothing without confirmatory evidence" which is the universal practice among sensible researchers.

Mrs. Cantlon, the Hamiltons, Miss Hazel Ridley, Mme. Lotte Plaat and Mrs. Humphrey Lydy are condemned, the first two on very good grounds, but the three last on only one or two sittings, which seems somewhat precipitate. Miss Hazel Ridley I have not the pleasure of knowing: Madame Lotte Plaat is Dutch, not German, and her name is as here given; it is not Plaatz. She has given excellent clairvoyance at the College to myself and to others. A reference to *Psychic Science* of April, 1930 will furnish ample evidence.

Mrs. Humphrey Lydy receives much less than justice. Many critical sitters have given their testimony at p. 151 *et seq.* of the July issue, and further testimony is given in the present number. It is not just to condemn any medium on one sitting unless she has been detected in obvious "fishing" or in certain fraud. At the sittings with Mrs.

Lydy the voices came to the sitters without previous conversation of any kind.

Curiously enough, almost contemporaneously with Valiantine's inept straying into the paths of fraud so obligingly left open, comes Mr. Whymant's remarkable story of the seances in New York where K'ung appears to have manifested. This stamps Mr. Valiantine as a powerful medium for "foreign voice-transmission." If experimenters had concentrated on what he *can* do we might have had valuable work in continuation of *The Wisdom of the Gods*.

S. DE B.

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PSYCHIC ADVENTURES IN NEW YORK.

By Dr. Neville Whymant. With an Introduction by Sir Oliver Lodge.  
Morley & Mitchell Kennerley Jr. 2s 6d.

Dr. Neville Whymant, an accomplished linguist of our time, and not a spiritualist, was invited to a seance in New York, to interpret voices which had been heard there, but which were totally incomprehensible to the sitters.

The seemingly accidental circumstances of being invited to assist by his linguistic knowledge in the understanding of a language spoken at a seance led to a most remarkable experience. He had in all twelve seances with the medium Valiantine at which he had corroboration and confirmation of his first experience.



No intimation had been given him as to what he might expect at the first seance. After having assisted a Sicilian communicator to voice a complaint to the hostess, he heard a sound like that of a wheezy old flute. Immediately his mind was carried back to China where he had heard the same sound, and he then realised that he was being addressed in proper tonal Chinese words, but of an archaic period, by one who claimed to be the Sage K'ung-fu-tzu—Confucius. He replied in modern Chinese, and for some time he and the voice had difficulties, but with a little practice this was overcome, and there succeeded in this and other sittings some valuable and very characteristic conversations on the subject of Chinese verse, the right rendering of part of which is still an unsolved problem among scholars in Chinese.

Dr. Whymant says: "There was no doubt that somebody or something had been speaking most excellent Chinese there that evening, better Chinese than I, with all my training and experience in China, could speak. Whence came it, and for what purpose?"

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#### REGURGITATION AND MRS. DUNCAN'S MEDIUMSHIP.

By Harry Price.

The National Laboratory of Psychical Research. 1d.  
Roland Gardens, S.W.7.

This is the Report of Mr. Harry Price and Council on Mrs. Duncan's mediumship. There can be no doubt of the competence of the Council nor of the elaborate pains taken during the long examination of Mrs. Duncan. The evidence of deliberate fraud given by the photographs and analyses seems conclusive.

One would, however, imagine that such meticulous procedure would only be required if Mrs. Duncan were the first or even a remarkable case of the production of ectoplasm. The general question of the existence of this substance has been already settled by Dr. Geley, Dr. von Schrenck-Notzing, Dr. Crandon, Dr. Glen Hamilton and other observers.

Mrs. Duncan's faculty of "regurgitation" is from a physiological point of view, almost incredible. To my mind the whole case lends force to Dr. Geley's contention that the best procedure in cases of this kind is to await major results, disregarding everything which could by any possibility be explained by fraud. Even Mrs. Duncan could not "regurgitate" a living child!

We must apologise for assuming that the "Morning Post" article mentioned on p. 211 was Mr. Harry Price's Report on the Duncan Case. Mr. Price explains that "the 'Morning Post' reporter was merely handed the MS of our Report." Of course, the article contains several inaccuracies. The real Report is as above."

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#### PERSONALITY.

By A. A. Roback. Rider & Co. 1s. 6d.

This is one of the excellent Mind and Body Handbooks published by Messrs. Rider & Co. It is not too technical, and after perusing this one the reader will probably desire to obtain others of the series.

Much depends on definition of terms, and the author is careful to differentiate between character, personality, temperament and individuality, which, to some extent, disarms criticism, which will not be approved by many animal and bird lovers.

In the chapters dealing with objectionable habits and the remedying of certain defects, every reader will find something to ponder over, and perhaps will discover some defect, which will, if remedied, assist pleasant social intercourse.



The book is not written specially to interest the psychic student, but as reconstruction of personality provides one of the most satisfactory proofs of survival, those interested in spirit intercourse may find something of value in its pages.

S. O. C.

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PAST YEARS.

By Sir Oliver Lodge, F.R.S. (Hodder & Stoughton. 20s.)

All Sir Oliver's many friends will be delighted to have the complete Autobiography of a man distinguished in the ranks of physicists, no less than as a courageous upholder of the experimental facts of Psychical Research. His school days are an excellent example of early Victorian blunders in what was called "teaching."

The bulk of the book deals, of course, with his progress up the ladder of scientific work during the century when that work was slowly rising to the high esteem in which it is now held. Criticism of this part of the book would be out of place here: it is sufficient to say that it is highly illuminating from several points of view. It is not till we get to chapter xxii. that we begin the most interesting account of Sir Oliver's interest in Psychical Research. A close friend of F. W. H. Myers, he was early impressed by the importance of facts for which no normal explanation could be devised. He remarks: "The S.P.R. was not, as most people seem to think, founded in order to establish survival; nor indeed had its programme anything specific to do with survival. Its object was to investigate obscure human faculties; and telepathy was the one faculty which it had, so to speak, experimentally established. Myers, indeed, went further, and held that, if mind could act on mind without the use of the bodily organs, the possibility of human survival, likewise without those organs, became increasingly probable."

The account of Mrs. Piper's mediumship in her visit to England in 1906 is specially interesting and valuable, as also the "cross-correspondences which have been so well summarised in Miss Dallas' "Companions on The Homeward Way." The importance of these cross-correspondences derived from the fact that "the object of the communicator was to establish his own personal identity against all manner of hypotheses that might be suggested as accounting for the communications. They demonstrate first the survival of the personality of F. W. H. Myers, and secondly his power of communication through the bodily organism of a living person endowed with the necessary faculty."

With this we must take our leave of an entrancingly interesting book.

S. DE B.

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THE HARMONY OF THE SPHERES.

By Mrs. Marjorie Livingston. Preface by the Rev. John Lamond, D.D.  
(Wright and Brown. 4s 6d).

This book, by the scribe of "The New Nuctameron," will be welcomed by all who have appreciated the former work.

As the Rev. John Lamond remarks: Altogether new conceptions are taking possession of the minds of men. On the one hand we have the assertions of the Modernists who, blinded by the teaching of a mechanical science, have discarded entirely the innate possibilities of the human mind; and on the other the repeated declarations of psychic students who maintain that new worlds of thought are on the eve of discovery, or have already been discovered . . . . The theology of the future will rest on facts that can be demonstrated and in this sense will become a true science.



The book is written somewhat differently from most "automatic writing," it is "inspirational" and was "dictated by one who names himself Arcaziel," the message being received by clairaudient faculty.

The whole teaching is deeply religious. It abounds in confirmatory passages of modern psychical research, such as the following: "The spirit-state known to you, and from which you receive messages from friends who have passed from physical conditions, is still an aspect of earth-incarnation."

We wish a good circulation to this excellent work.

S. DE B.

\* \* \* \* \*

The following extracts from the "Southern Daily Echo" of Dec. 2nd, 1931, will interest our readers. Mr. Bartlett is known as the "Rohama Rhamah."

At Southampton Police-court yesterday, presentations were made by the Mayor (Councillor F. Woolley, J.P.), to two civilians, who came to the assistance of P.C. Garland in effecting the arrest of a violent prisoner, in the grounds of the Southampton County Bowling Club, Northlands-road, on February 1st. The recipients were Mr. Albert George Bartlett, of Caisteal Tuath, Brockley Park, London, S.E., brother of Mr. Charles Bartlett, yeast merchant, of 79, Shirley-road, Southampton, and Mr. Leonard Percival Lofthouse, of 57a, Westwood-road, Southampton. The gifts took the form of a gold watch, suitably inscribed, to Mr. Bartlett, and a clock, with Westminster chimes, to Mr. Lofthouse. Mr. Bartlett, who is a consulting medium, psychic astrologer, clairvoyant and clairaudient, has been demonstrating and lecturing at the British College of Psychic Science, at South Kensington.

The particulars of their action were as follow:—"On February 1st, at about 11.15 p.m., Mr. Bartlett and Mr. Lofthouse were walking along Northlands-road, proceeding to their homes, when they heard the sound of a police whistle coming from the grounds of the County Bowling Club, Northlands-road. They immediately scaled the fence surrounding that club and then saw a police constable engaged in a struggle with a very violent prisoner. They went to the officer's assistance and both received kicks from the prisoner when helping the constable to handcuff him. They eventually succeeded in overcoming the prisoner, who was handcuffed to the constable and taken to Freemantle Police Station, with the assistance of Messrs. Bartlett and Lofthouse. But for the assistance of these two gentlemen the prisoner might have escaped from the constable, whose hand was severely injured in the struggle."

The Watch Committee itself, and everybody concerned, were most appreciative of their action. The members of the Police Force, however, desired to have the gratification and pleasure of expressing their own particular appreciation, and on their behalf he had the greatest possible pleasure in making the presentations.

Mr. Bartlett's story is very interesting. When on a journey he always asks his "Familiar" (guide?) which direction he shall take. Coming to a fork in the road at Southampton, he asked this familiar, which path he should take, and he was influenced to go by the longer, darker and lonelier route. He asked why, and she replied, "You are needed." About a quarter of a mile further on he met with this adventure. He says he is naturally a shy man, and doesn't like getting into these scraps, but again his familiar influenced him to "jump"—which he literally did, and landed in the midst of the scuffle.



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Coward, Noel ... .. "Post-Mortem" a Play	1917	1931
Crandon, Dr. L. R. G. (Reported by)		
"The Margery Mediumship"	2329	1931
Crespigny, Mrs. P. Ch. De ... "The Mind of a Woman"	1905	1922
Dahl, Judge Ludwig ... .. "We Are Here"	240	1931
Dawson, A. J. ... .. "His Mortal Tenement"	1926	1924
Findlay, J. Arthur ... "On the Edge of the Etheric"	1222	1931
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Lamond, John, D. D. ... "Arthur Conan Doyle Memoir"	2197	1931
Leonard Gladys Osborne ... "My Life in Two Worlds"	559	1931
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Reuter, Florizel Von ...		
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of Anna Kingsford during her visits to town, where from time to time she had to go for private tuition when not pursuing her medical studies in Paris.

In 1875 he was studying the various religious systems of antiquity with a view to ascertaining how far they possessed any common central dominating idea, and how far such idea (if possessed by them) was related to man's consciousness of his own nature and needs; and it became evident to him that if designed for the benefit of man considered as a permanent being, Religion must have for its subject and object man's permanent part or "soul," and "that alone is religion, in any true and worthy sense, which consists in the culture of the soul." During this time he was following his reformed mode of diet, and was pleased to find himself coming into possession of "a strangely enhanced faculty of ideation, which manifested itself into a power of insight into problems which had hitherto baffled him."

Speaking, in 1876, on the change of condition which had been gradually overtaking him, he says: "It consisted in an enhancement of faculty as remarkable as it was unanticipated, in virtue of which I found myself the master of problems which previously had baffled me, and able to discern outstretched before my mental eyes long and luminous vistas of thought reaching far away to the very centre of Being, and bridging the chasm between the real and the apparent in such wise as to disclose their essential identity, thus reducing all things to unity. The process of enhancement was not confined to the intellectual nature only, it comprised also the emotional, the affectional, the moral, and the Spiritual." The barrier which divided the world of sense from the world of spirit had been broken. The thinker had become a seer. For, he says, "I found myself possessed of a new sense, and one of which, though I was aware of its existence, I had never deemed myself capable. Nor was I seer only, I had become spiritually sensitive in respect of touch and hearing as well as of vision, and was in open conditions with a world which I had no difficulty in recognising as of celestial nature." Many instances of his newly-developed faculty are given in *The Life of Anna Kingsford*. Speaking of their spiritual experiences, Edward Maitland says, "with such power and plentitude were they vouchsafed, that to have doubted of the reality of the world spiritual to which they belonged, would have been to leave ourselves without pretext for believing in the reality of the world physical, the evidence for the former being no less positive than for the latter." And these experiences that then crowded on him came, "not in response to any attempt to obtain phenomenal manifestations or desire therefor, but purely in the course of the intense direction of his mind towards the spiritual and essential in respect of truth."



beads. She is an old friend of mine, however, an enthusiastic spiritualist, and fraud is out of the question in her case.

In the month of July we visited friends in Hungary. During this visit we had some very successful sittings.

My mother received many messages in perfect Hungarian through the Additor, Hungarian being a language of which we are both entirely ignorant. The communicating intelligences were invariably recognised and identified. I reproduce here the report of one of the sitters upon a séance which included automatic writing and direct voice phenomena.

Report of Mrs. Lucie Patzay-Liebermann:—

In the course of an automatic writing sitting, which I had in the first week of July, 1931, with Mr. and Mrs. von Reuter, I was told that a certain Joseph wished to greet me. I had asked which Joseph, and received the answer in Hungarian Vagjok jo Joseph, which means "I am the good Joseph," this being the way in which an old friend of mine was wont to announce himself over the telephone.

I then asked: "How are you?" and got the answer, "Nines miert," which means, "why do you ask?" this reply being also very characteristic of my friend. My next question was: "How did you die?" "Oronimel" (with pleasure), came the answer. This was also very evidential, as my friend had suffered greatly during the last years of his life, and was really glad to die.

Afterwards we had a dark sitting, and after being repeatedly touched, I heard a voice say distinctly through the trumpet "Joska" (the pet name which I had called my friend). I asked, in Hungarian, "Are you indeed Joska?" and received the answer "Igen" (yes) in correctly pronounced Hungarian. I regard it as impossible that the von Reuters could have known anything about the person in question. The Hungarian chauffeur of the von Reuters was not present.

(Signed) Lucy Patzay-Liebermann.

I now come to the signed reports of a series of 10 sittings which we held in a circle of 8 to 12 persons during the months of July and August in Meran. The sittings took part mostly in a villa, which shall be designated here as Villa R., as the proprietor wishes to remain incognito. The first 4 or 5 sittings were practically negative, with the exception of some raps and table movements. The first real success was on the 20th of July. However, I pass over this sitting, beginning here with the second sitting, which took place on the 27th of July. All the following reports are abbreviated for the sake of brevity.

*2nd Sitting in Meran.*—Present: Mr. and Mrs. von Reuter, M. and Mme. Henri Bertran, Signora Cracalizzi, Jenő Becsei (our chauffeur), Hand control. After all present had been touched and cool breezes felt (the sitting having lasted about an hour), a whispering was heard through the trumpet. The first



words are not clear, but the power grew, and the name Pablo was heard quite distinctly. F. v. R. asked if it were Pablo de Sarasate speaking. Answer, "Si" (yes) in Spanish. Mme. Bertram, whose husband is Spanish, addressed the voice in that language, saying: "Mr. v. Reuter played a piece of your's to-day." Answer: "Ha tocada muy bien. Muy contento." (He played very well. Very contented.) Then, in Spanish, the words, "Many greetings for Hugo." (This applies to Hugo Heermann, celebrated old violinist, who now lives in Meran. Sarasate was godfather to his first child. A second intelligence then spoke, giving the name Joseph. Whereas the first voice spoke perfectly pronounced Spanish, the second speaks a comfortable, pleasingly accented German. F. v. R. asks: "Is it Joseph Joachim?" Answer: "Of course. Many greetings." F. v. R.: "Do you know that I practised your Hungarian concerto yesterday?" Answer: "Naturally, I was pleased. Bravo!" Then follows Peter greeting. F. v. R.: "Do you mean Peter Tschaikowsky?" Ans.: "Yes." F. v. R.: "Do you know I played your concerto to-day?" Ans.: "Yes; very fine." F. v. R.: I know I played it well to-day. Ans.: One must know." The name Heinrich Wilhelm is now given. Probably this means the great violinist Ernst. A conversation was not possible. In conclusion the words, "I am very pleased; many greetings to everyone. God bless thee, Nicolo," were heard in Italian.

Immediately afterwards light was turned on; the mouthpiece of the trumpet was examined and found to be dry. The original report bears the signatures of all present.

In conclusion, I will not deny that, if it be possible to produce the direct voice animistically, this sitting might be explained by the animistical theory, according to which the five famous musicians would merely be dramatisations of subconscious fantasies.

If we consider the spiritualistic hypothesis, we must accept the possibility that great musicians of the past are sometimes drawn into the vibrations of those living colleagues who play their music. On the 26th of July my dear friend Enrique Bertran, famous Spanish operatic tenor of past years, unexpectedly passed away through a heart stroke. The day after his death he sent his bereaved wife the first message by means of the Additor, and from then on he was tireless in his endeavours to prove that he was with us in spirit. We were told that his unexpected passing, without any illness whatever, enabled him to obtain strength without the need for the rest which all spirits who have been long ill experience. The phenomenal results of the sittings after his passing I attribute principally to his energetic co-operation. I must not forget to mention a strange occurrence in my mother's room. M. Bertran had promised to send us a sign. My mother



awakened early in the morning and heard the fluttering of birds' wings in the air. She then perceived a tiny bird—not larger than a humming bird—circling near the bed. Wondering greatly how the bird got in, for *all the blinds were drawn*, my mother arose, intending to chase out the bird, when it suddenly vanished. When she told me about the incident I immediately understood the significance. My deceased friend had been given the nickname Ucellino (little bird) many years ago, and we often called him that. Now he had sent us a sign in the shape of a little bird. Whether the bird was an apport or a materialisation I do not know.

*3rd Sitting, 30th of July.*—Present: F. and G. von Reuter, Mme. Bertran, Signora Cracalici, Frau Dr. Stoppel, Frau von Steinbucher, Baron von Holzhausen, Herr Heinrich Mader, Jenö Becsei.

After a number of lesser phenomena, Mme. Bertran discovered beside her left hand a perfectly fresh carnation. She asks if M. Bertran brought it. Two loud raps signify yes. Carnations were his favourite flowers, and the first ones he gave to his fiancée. Mme. Bertran then held a conversation with her husband, who called her by a pet name unknown to us, "Louisette." In public he always addressed her as "Louie." About 15 voices spoke upon this occasion. A voice, purporting to belong to Balzac, spoke with a perfect French accent, saying: "I am glad for Henri." (M. Bertran). Mme. Bertran has several times received communications from Balzac, whose works she greatly admires. Another voice gives the name Emil, professed to be Emil Zola (who has often sent us messages), and said: "At last I can speak." Frau von Steinbucher was addressed by a deceased brother-in-law, who gave his name, Victor. Practically everyone present received a message from some dear one. (This report is much abbreviated.) The signatures follow. It is worthy of notice that the carnation was quite fresh when apported, though the sitting had already lasted  $1\frac{1}{2}$  hours.

*4th Sitting.*—Present: F. and G. von Reuter, Mme. Bertran, Signora Cracalici, Frau Maja Norst, Jenö Becsei. The first voice to speak was M. Bertran's. He said in Italian: "The present is on the table." Mme. Bertran then found by her left hand some dainty fern-leaves, carefully arranged in the shape of a heart. A sister of Frau Norst's (who died in infancy) was the next to speak. Then something phenomenal happened. I heard through the trumpet the word "Fuzzy." This was Sir Arthur Conan Doyle's nickname for me. The voice continues, in the well-known unmistakable accent and tone of Sir Arthur, saying, "This is nice," then: "Tell Dennis he's doing a great work." Between the sentences Mrs. Bertran (who sat at my right) and I, both heard distinctly a heavy breathing through the trumpet, which in life was very



characteristic of Sir Arthur. Afterwards the trumpet mouth-piece was found to be perfectly dry. The signatures follow.

*5th Sitting.*—Present: F. and G. von Reuter, Mme. Bertran, Signora Rota, Signora Cracalicii, Frau Dr. Stoppel, Frau Norst, Baron von Holzhausen, Herr Mader, Jenö Becsei.

Upon this occasion we obtained direct spirit writing. The name Enrique was written clearly upon a paper. We had been previously (automatically) instructed to place pencil and paper upon the table. Sarasate spoke again this time, the trumpet turning to Frau Norst (Professor Heermann's daughter), and sent greetings to his old friend. He said in French: "I'm still young and jolly," and "I'm only 40 years old." Frau Norst testified that these remarks were very typical of the living Sarasate, who refused to grow old.

Baron von. Holzhausen spoke with his brother Fritz, who had been an atheist on earth, it seems. He said: "Now I believe." Another relation of the Baron spoke. The Baron asked: "Did you send me a sign on the day of your death?" One word was spoken through the trumpet, "glass." The Baron said that upon the day of this relative's death a glass vase with flowers had suddenly fallen to pieces. Frau Dr. Stoppel received the name Arnold, clearly spoken. It was the name of a deceased brother whom she had never mentioned in our presence. The voice also said: "Uncle Arnold is also here and greets." (The lady testified that an uncle of hers was called Arnold.)

The last to speak was M. Bertran, who was very jolly and laughed through the trumpet. He said: "Under the table you will find a big bottle of Cinzano." Afterwards we discovered a tiny glass tube with a metal stopper, origin and use of tube unknown. Mme. Bertran testified that there was a joke between her and her husband about Cinzano wine, which had so disagreed with him once that he could never be induced to touch it. The signatures follow.

During the 6th sitting something rather interesting and evidential occurred. We had begun with a short writing sitting. The spirit entity known as Hattie (see my book "The Consoling Angel") had written that a spirit, by name Sophie, wished to communicate with her son. She had expected that he would be there. This could only apply to the absent Mr. Mader, but no one knew, not even his personal friend, Mrs. Stoppel, whether his mother's name was Sophie.

The next day Mrs. Stoppel got into touch with the gentleman, told him about the message, and he called upon me to tell me that his mother's name *was* Sophie. It seems difficult to account for this case through any hypothesis save the spiritualistic one.

*8th Sitting*, at the house of Professor Hugo Heermann. Present: F. and G. von Reuter, Herr and Frau Professor



Heermann, Frau Norst, Frau Belli Heermann, Mme. Bertran, Signora Cracalici, Jenö Becsei.

This sitting was, all in all, perhaps the most remarkable of the series. The first phenomenon was a hand, which made the round of the table and touched all the hands in order. The trumpet was lifted, and the rhythm of the Carnival of Venice (Nicolo's way of making his presence known) was tapped loudly with it upon the table. Although only three voices spoke upon this occasion, the voices were especially interesting, because long conversations were possible. Firstly spoke Paulita, the daughter of Frau Prof. Heermann. A long conversation was carried on between mother and daughter. At a previous sitting Paulita had told her mother that she sang. Frau Isabella Heermann, sister to Paulita, asked her where and how she had learned to sing. The trumpet swept round to the lady, and the voice answered: "But, child there are so many wonderful teachers with us. You sing beautifully, too." (The lady is a professional opera singer.) "I don't sing badly. I can sing high F." At this moment a second voice, speaking English, interposed, saying: "Add to thy faith, knowledge. These were the words of Jesus. In doing this you are following His wishes." (This admonition was probably inspired by the desire to set Frau Professor Heermann's doubts as a devout Catholic at rest.

The lady asked: "Why does the Catholic Church forbid the practice of spiritualism?" A voice answered in German: "There is much ignorance everywhere, but at heart the Church admits the truth of spiritualism."

The third speaker was M. Bertran, who, laughing joyously through the trumpet, spoke with his wife about personal matters. About this time Frau Isabella Heerman heard something fall upon the table near her hand. She found an aromatic nut or berry of some kind.

Paulita then said: "I'm bringing you something from the forest." F. v. Reuter discovered a large branch on the table. It subsequently proved to be a magnificent cypress branch about a foot and a-half to two feet in length, all the aromatic fruit being quite intact. The ladies were all wearing pocketless evening gowns, and I consider it would have been next to impossible to smuggle into the room so large a branch. Even a professional conjuror would have found difficulty in so doing without spoiling it. The sitting had already lasted almost two hours before the apport appeared, and the branch had such a penetrating odour that it would assuredly have been noticed. A rain of berries followed; about ten fell upon the table. They do not, however, seem to have belonged to the large branch, as this was, as I already remarked, apparently intact. The trumpet now turned to Frau Prof. Heermann, and Paulita said: "Now I'm bringing you a talisman." An object fell



upon the table, which proved to be a charming little Virgin Mary amulet, with the Virgin engraved on one side, and upon the other side a cross and the letter M. Nicolo then said: "We must stop. There is no more force," and the trumpet was placed upright. The mouthpiece was examined and found to be dry.

During the sitting Mrs. von Reuter repeatedly coughed when the voices were speaking. This she did by previous arrangement with her son in order to ascertain whether her vocal chords were able to function simultaneously with the voices. The experiment proved that she still had command over her larynx without impeding the utterances of the "direct voice."

I may here mention that, according to the animistic theory, the medium is able to extend the radius of the human voice, thus enabling a second voice, which draws from the original larynx, to manifest at another angle. The report bears the signatures of all present.

*9th Sitting.*—Present: F. and G. von Reuter, Mme. Bertran, Signora Cracalicii, Signora Rota, Herr H. H. and Jenö Becsei.

This sitting contained also many evidential points. The table was repeatedly levitated by red light. However, my mother suffered intensely from pains in the head and abdomen during the phenomenon (probably caused by our having turned on the light without sufficient preparation, so we were obliged to darken the room again.

Perhaps the light also had the effect of weakening the voices, at any rate, they were weaker on this night than upon any previous occasion. The best evidence was obtained by Herr H. H. I will now quote from his separate report.

Report from Herr H. H.:—

A voice, purporting to be Herr H's deceased brother August, addressed him. Herr H. asked a number of personal questions. (1) How is my unfortunate sister? Ans.: She is all right. She was not to blame. (The sister, in a fit of mental depression, had taken her life.) (2) Have you seen my brother's wife? Ans.: Not yet. (The lady had just been buried that day in Vienna.) (3) How is my brother Gottfried? Ans.: Very well. He is so happy now. (He had had a very sad life.) A name, either Hermine or Wilhelmine, was spoken. Both names would have been evidential, as the sister's name was Hermine, and the sister-in-law who had just died was Wilhelmine. (4) How is my little grandchild? Ans.: He's a sweet boy and is learning. (Was in life a pretty child and very intelligent.) (5) Has he forgiven his mother for having caused his death? Ans.: Why not? She only meant to do her best for him. (The boy had a cold, and his mother brought him boiling hot water for an inhalation; the child kicked up his legs and upset the water over himself and was scalded to death.) As the voice was weaker upon this occasion than previously, Herr



H. could not recognise so distinctly the tone and accent of his brother's voice as he did at the first sitting. The voice concluded with the words: "God is with you and loves you. Be joyful, greet all my dear ones."

(Signed) H—— H——.

I need scarcely emphasise the evidential character of this conversation. We knew nothing whatever about the gentleman, yet all his questions were logically answered. This conversation alone would suffice to establish the genuineness of the phenomena. I pass over the 10th sitting, at which well-known spirit friends and some new ones spoke, as nothing strongly evidential took place. We were obliged to discontinue the séances, as we had to leave Meran. The morning before the day of our departure Mme. Bertran had another apport. Upon getting up in the morning she discovered upon her dressing table a delicately carved carnation, fashioned out of metal, having engraved upon its reverse side the wings of a bird in flight. I have never seen a trinket of this kind before. I believe one often sees carved roses. I certainly never saw a carnation brooch. That evening we asked M. Bertran (*via* automatic writing) where he got such a distinctive and unusual trinket. He answered cryptically: "That is my secret; we spirits have ways of getting these things."

In conclusion, I wish to print two testimonials to later sittings, which were especially evidential, as upon each occasion a language was spoken with which we were unfamiliar. I make no attempt to disguise the fact that my mother and I know French, Spanish and Italian, but we certainly do not know Hungarian nor Norwegian.

Report of Dr. Ernst Count Zichy:—

On the 25th of August I had a dark sitting with Herr and Frau von Reuter. No one else was present. After a fairly large table had repeatedly risen into the air, all hands being controlled, I heard a whispering voice say through the trumpet my pet name "Pondrey." This name was repeated 3 times, then I heard the words, "My dear son," in correctly pronounced Hungarian. The words "Papa" and "greeting" were also said. Later a still fainter voice said in Hungarian, "Uncle Geza."

(Signed) Dr. Ernst Graf Zichy,

Acs,  
Hungary.

Report of Miss Elinor Janson, Dresden:—

On the 28th of August my mother, my sister and I had a trumpet sitting with the von Reuters in our apartment. I had about a ten minutes' conversation with my deceased grandfather who was Norwegian. The conversation was carried on in Norwegian; the accent was excellent, and I even recognised distinctly my grandfather's way of speaking.



Later, my mother spoke with her mother (who was American) in English. My mother asked her if Aunt Anna were also present. She answered, "Yes, she has already written her name on the paper." We had previously placed a paper and pencil on the table, and afterwards we found the name Anna written quite legibly on the paper. The handwriting, my mother said, was very similar to my aunt's writing.

(Signed) Elinor Janson,

Blanche Janson,

9, Robert Kochstrasse,

Dresden.

In conclusion, I desire to sum up the points in favour of the genuineness of the phenomena.

1. Many names were spoken through the trumpet which were unknown to us in connection with the sitters. The names Erika, Sophie, Magnus, Arnold, Uncle Arnold, Uncle Hermann, Victor, Fritz, Hermann, August, were especially evidential.

2. Many of the sitters asked spontaneous questions and received evidential replies. The finest example was that of Herr H—, who asked six questions and received six correct answers.

3. Seven languages have been spoken, excepting our own language, English, which is unevidential, and putting a question mark after those other languages which we are familiar with, there still remain two languages which were new to us—that is to say, which we have never studied, although my mother has already received automatic communications in these languages.

4. Among the various apports received, which range from tiny bits of coloured polished glass and imitation pearls, to leaves, ferns and flowers, and several other objects, the large cypress branch was certainly the most evidential, by reason of its size and the excellent condition in which it arrived. It is worthy of note, however, that all the leaves and flowers have always been quite fresh.

5. The numerous touches experienced by all present are evidential, as several persons were often touched simultaneously, or both hands of some sitter would be simultaneously stroked.

6. The table was levitated in red light.

7. The phenomena always occurred with a chain of hands, all hands being under control.

Taking all these points into consideration, I think we have a fairly good case for the genuineness of the phenomena, even though all the sitters were not bound hand and foot and gagged into the bargain.

Just a word or two more concerning the nature of the voice.

The fact that the voices never speak above a whisper, and that, save in exceptional cases, such as the Conan Doyle voice